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fall 1997

inSpire

Princeton Theological Seminary

The Scottish Connection

Princeton/St. Andrews Institute Continues Theological Exchange







In This Issue

Is There a Doctor in the Church? • New Wine in Old Wine Country



photo: Kathleen Whalen

Princeton in photos

This little piggy came to Princeton to the delight of the youngsters at the Seminary's Center for Children. Pictured (from left to right) are: Jim Casper, from American Cyanamid Agricultural Center, Kaylin Blount, 'Elijah,' Adam Yamada, Jack Kiser, and Tamara Torrez-Koll. Visit the Center for Children's web site at www.ptsem.edu/open/childcare.htm.

inSpire
Princeton Theological Seminary

Fall 1997
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On the Cover
The St. Andrews tartan provides a lively background for pictures of Balmoral Castle and St. Andrews, Scotland, photographed by Mary Grace Royal, operations coordinator for the Seminary's Office of Continuing Education, at last summer's Joint Institute of Theology.

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from the president's desk

Dear Friends and Colleagues:

The Seminary is just catching its breath after hosting more than fifty scholars from around the world at the Jubilee Symposium on the Discovery of the Dead Sea Scrolls held in early November. Although there have been several international conferences for the Scrolls anniversary, participants reported that Princeton gave them the warmest welcome! You can read more about the symposium on page 7 of this issue.



Earlier in the fall, American church historians gathered at the Seminary for a symposium on Charles Hodge, Princeton's third professor and the foremost Reformed theologian of his day. Presenters discussed Hodge in the context of nineteenth-century America, including his thinking about theology in relation to spiritual life, science, race, and gender.

In February PTS will co-host two conferences: one for pastors on the legacy of Eugene Carson Blake, former general secretary of the World Council of Churches and former stated clerk of the Presbyterian Church (February 8–10), and one on the legacy of Dutch Reformed theologian Abraham Kuyper (February 25–28), commemorating the one-hundredth anniversary of Kuyper's Stone Lectures at the Seminary.

As our mission statement says, the Seminary "offers its theological scholarship in service to God's renewal of the church's life and mission." Through these events, and the publications they generate, we are fortunate to provide the campus community, as well as the church, the fruits of the preeminent religious thinkers of our time.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Mistaken Identity

In the summer 1997 issue, Class Notes, you have incorrectly identified me as being the fourth person in the back row of the Class of 1972's 25th reunion photograph. I had hoped to attend the reunion, but then business prevented me from going at the last minute.

As some of my friends know, during my first and only year at PTS (1969 to 1970) I was a senior at Princeton University, from which I then graduated in June 1970.

I enjoyed my year at PTS, remember it fondly, and wish I had been able to attend the reunion. Good luck in locating the "missing person."

Looking ahead to the next big one,
Bruce E. Schundler
Califon, New Jersey

Editor's note: If you can help us identify the Class of 1972 alum, we would be grateful!

Compliments on CPE Article

I really appreciated the article on CPE in the summer issue of *inSpire*. Besides being a balanced and honest introduction to the objectives and outcomes of the CPE experience, the article stimulated a flood of memories from my own summer of training ('82 at the Presbyterian Medical Center in Philadelphia).

I found myself recalling similar responses to beeper alerts, similar angst at peer group sharing, and invaluable self-understanding produced by verbatims and supervisory sessions. The article reminded me of how important my CPE training has been to my ongoing ministry as a solo pastor. It highlighted the profound influence CPE had in equipping me for ministry to real people in real crisis. I was reminded again that CPE was not some well-staged role play acted out for my benefit. I was a participant in the suffering of others, and CPE gave me the tools to be an effective representative of Jesus Christ in the midst of that suffering.

Thanks for your gentle reminder of those who helped to shape my ministry—my supervisors, the Rev. Dan DeArment and the Rev. Cathy Bickley, and the gang from the summer of '82.

I thought God brought that group together at that time for my personal benefit and growth. I could not have believed that there was a better CPE experience anywhere. Well, God did orchestrate that summer session just for me! But what I find is that many CPE "graduates" come away from their training convinced of God's providential oversight in their experience.

Thanks for helping me re-live the blessing.
Don Wassinger ('82B)
pastor, Elkins Park Presbyterian Church
Elkins Park, Pennsylvania

Three Cheers for Sherer

I appreciated the spring issue of *inSpire* highlighting the journeys of women at PTS, especially Barbara Sherer's "end things" article. Barbara and I were classmates and Dungeons and Dragons companions through our M.Div. days!

By the way, I found it appalling that the percentage of women students at PTS is falling while at most other mainline Protestant seminaries it is at or over 50 percent. I wish you had been more probing in your question of why that might be. Many of us who are alumnae who have stayed in touch with what is going on at PTS would certainly have some ideas!
Rochelle A. Stackhouse ('82B)
Norwell, Massachusetts

Editor's note: Please see the on and off campus section, page 5, for statistics on the number of women who entered Princeton this fall. The number is on the rise! Last year's admissions figures for women were, happily, an anomaly.

on&off Campus

Activist and Alumnus Timothy Njoya Returns to PTS

by A.R. Twyman Jr.

On September 19, Kenyan human rights activist and PTS alumnus Timothy Njoya (M.Div. Class of 1971, Ph.D. Class of 1976) returned to the Seminary campus. Njoya, who is a pastor in the Presbyterian Church of East Africa, shared his experiences with human rights issues in Kenya with faculty and students during question and answer sessions in Alexander Hall.

A leading activist and human rights advocate, Njoya has led the movement for reform in his country through non-violent activities in the church. He is presently on leave from his church in Kenya and is traveling and teaching in the United States and Canada. He arrived in Princeton just two months after undergoing a brutal beating as a result of his activism. "I was severely injured, and I could have rested for awhile but, just as in the Scripture, after three days I literally rose from the dead," said Njoya. He said he did not want to stay in the hospital and fuel any rumors of his death. "I was afraid it would cause rioting and more trouble. That is not the type of change I want. I abhor violence and choose to effect change in Kenya from the pulpit."

Njoya's beating took place on what Kenyans called "SABA SABA," which was the seventh of July 1997 and a time of massive protest and civil unrest. The attack on Njoya was reported worldwide in the *New York Times, Philadelphia Inquirer,* and via international television and wire services. It drew international criticism and outrage and highlighted Kenyan President Daniel Moi's troubled administration.

"I don't want to be a hero, a celebrity, or a mountain," Njoya said. "I hope the human rights movement in Kenya or in any country can keep moving by the will of the people, not by one man in the pulpit."

Njoya has to be careful when greeting people. It is still too painful for him to shake hands. He has scars on his forehead and a patch of hair missing from the left side of his temple. His back is a roadmap of scars and bruises, and his right hand is still swollen after two months. His left hand is a patchwork of old stitches and scars from a previous attack in 1977.

In May of 1977, as a result of his opposition to Kenya's government, he was taken from his house, severely beaten, stabbed, and left to die. His wife was stabbed in her thigh by a sword. He said God answered his prayers and kept her from infection and loss

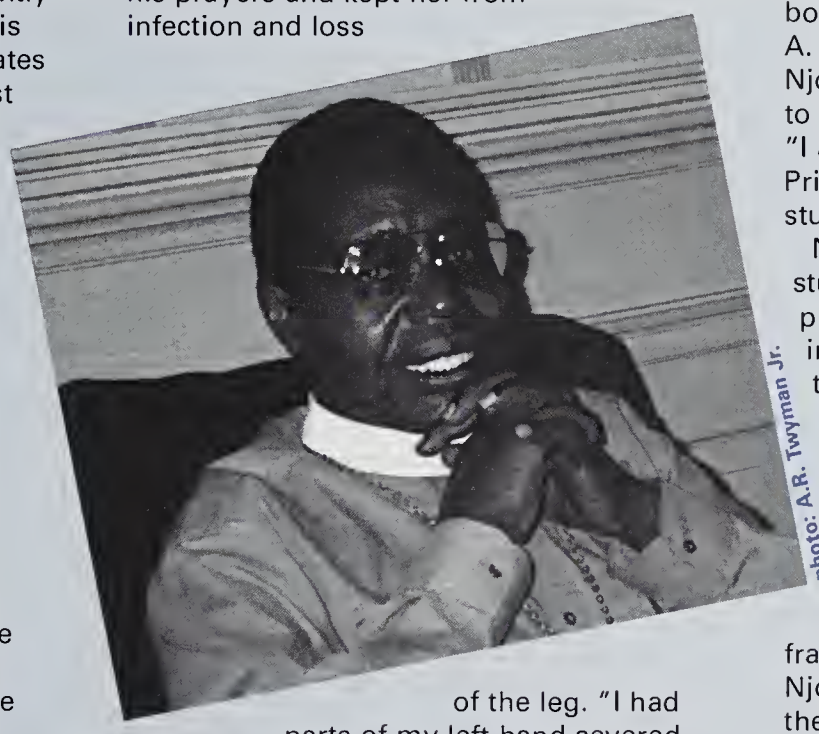


photo: A.R. Twyman Jr.

of the leg. "I had parts of my left hand severed, but they could not silence me," he said. His boyish grin and unshakable spirit indicate that he has overcome the physical pain he has suffered. "Pain is the Holy Spirit letting you know you are still alive," he said.

When asked why he continues to fight for human rights and to be an outspoken advocate in Kenya, Njoya replied, "The structure of my life is ordered by Jesus. I just have to live my faith."

Njoya told of his experiences and answered questions between visits with friends and to his "old haunts" at Princeton. While his body may be riddled with scars from violence, he remains an optimist, and his conversation with the PTS faculty and students was lively. He urged students and faculty to stay engaged in human rights, international economics, and the church. He insists that the church must be a force for justice and that Christians must have a strong social Gospel. "I believe Jesus not only wants us to be saved... he wants us to be free," Njoya said.

After his meetings, Njoya was able to meet with his mentor, John Mbiti, who was born in Kenya and is the Seminary's John A. Mackay Professor of World Christianity. Njoya said he was pleased and humbled to be in the presence of his personal hero. "I am not surprised he is teaching here. Princeton embraces foreign scholars and students," he said.

Njoya came to PTS in 1968 as an M.Div. student. He graduated from the M.Div. program in 1971 and the Ph.D. program in 1976. He returned to Kenya to lead the Presbyterian Church in its challenge of Moi's human rights policies. "I was invited to be a student at Princeton," Njoya said. "PTS invited a number of foreign students because it was visionary in its desire to produce world leaders.

"Princeton Seminary gave me the framework to articulate my ideas," said Njoya. "While I was here I benefited from the many students and faculty who shared their knowledge," he continued. "But, the best opportunity for learning was not in Stuart Hall." Njoya's best classroom was provided by his job in the PTS kitchen! "I went home and used the skills I learned in the kitchen immediately," he said. "When I returned to Kenya we were able to build and finance a seminary by cooking and selling potato chips."

Al Twyman is an M.Div. junior at the Seminary.

Hot Off the Press from the Faculty

Looking for something to read over the holidays? Try one of these titles recently written by members of the Seminary's faculty.

By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine, by Ellen Charry, the Margaret W. Harmon Associate Professor of Systematic Theology. Oxford University Press, 1997.

Counseling Troubled Youth, by Robert Dykstra, assistant professor of pastoral theology. Westminster/John Knox Press, 1997.



The End of Time: Religion, Ritual, and the Forging of the Soul, by Richard K. Fenn, the Maxwell M. Upson Professor of Christianity and Society. Pilgrim Press, 1997.

Caretakers of Our Common House: Women's Development in Communities of Faith, by Carol Lakey Hess, assistant professor of Christian education. Abingdon Press, 1997.

These books are available through Princeton Theological Seminary's Theological Book Agency (TBA). To place an order by phone, call 609-497-7735. To fax an order, use fax number 609-279-9195 and include a VISA or MasterCard number with expiration date.

on&off Campus

Ellen Myers Moves on to Emeritus

When Ph.D. candidates returned to Princeton in September, they were prepared, though not pleased, to start the new year without Ellen Myers. Myers, who retired after twenty years of service on the PTS staff, played an important role in the Ph.D. Studies Office. "She was always so helpful and pleasant," remarked one doctoral candidate, "and she made everything run so smoothly. She was a good friend... and will be sorely missed."

The admiration was not one sided. Myers, reflecting on her years at the Seminary, said that "most of all, I loved working with the students." She made "friends with all of them, (and) was happy to see them finish but sad to see them leave."

Her concern for the students led her "to be flexible... to try to smooth things out." In retrospect, Myers said, she "spoiled people dreadfully [and] maybe overdid it a little bit."

Students were not the only ones pampered by Myers's concern. On more than one occasion, Myers rescued faculty members from difficult situations. One professor, unexpectedly delayed at Chicago's O'Hare Airport, dictated his final examination to her over the phone. Another needed teaching fellows at the last minute. Yet another needed a book manuscript typed.

"I did whatever needed to be done," Myers said.



photo: Chrissie Knight

Like three years ago when Princeton co-sponsored a conference with the International Concilium Foundation, and visiting scholars from Europe required not only care and nurture but also wine with all of their meals. In her usual, good-natured way, Myers provided. "We ended up with a mini-liquor store in the office," she laughed.

Myers, who joined the PTS staff in 1977, served five administrators during her years at the Seminary. "No two were anything alike," Myers mused. "That made my job all the more interesting." In recognition of her dedication and service, the Seminary has given her the title Assistant for Academic Affairs Emeritus.

What does she look forward to in her retirement? Myers said, "I love to cook, bake, sew, make quilts. After twenty years of neglect, I want to get my house fixed up!" But first, she intends to sit on her back porch and look at the woods and the brook and "just do nothing!"

After all those years of spoiling us at the Seminary, she is finally going to get a chance to spoil herself.

The Legacy of Eugene Carson Blake



Princeton will host a pastors' conference titled "The Legacy of Eugene Carson Blake: Implications for Church Leadership in the 21st Century" from February 8-10, 1998. The dream of trustee emeritus and former stated clerk of the Presbyterian Church William P. Thompson, the conference will be co-sponsored by the World and National Councils of Churches as well as the Seminary.

Conference speakers include Douglas Brackenridge (Blake's biographer), John Buchanan, Deborah Mullen, Konrad Raiser, Joan Brown Campbell, and Robert Bohl.

Participants will consider the contributions of Blake, one of the most influential Christian leaders of the twentieth century, as pastor, as Christian witness on public issues, and as advocate for the unity of the Christian church. The conference will also offer the opportunity for reflection on how Blake's legacy points the church toward the twenty-first century.

For more information or to register, call the Rev. John B. Lindner (WCC/NCC) at 1-888-212-2920. The registration fee is $100 and includes meals but neither housing nor transportation.

Martha Stewart Living Uses Miller Chapel for Wedding Issue

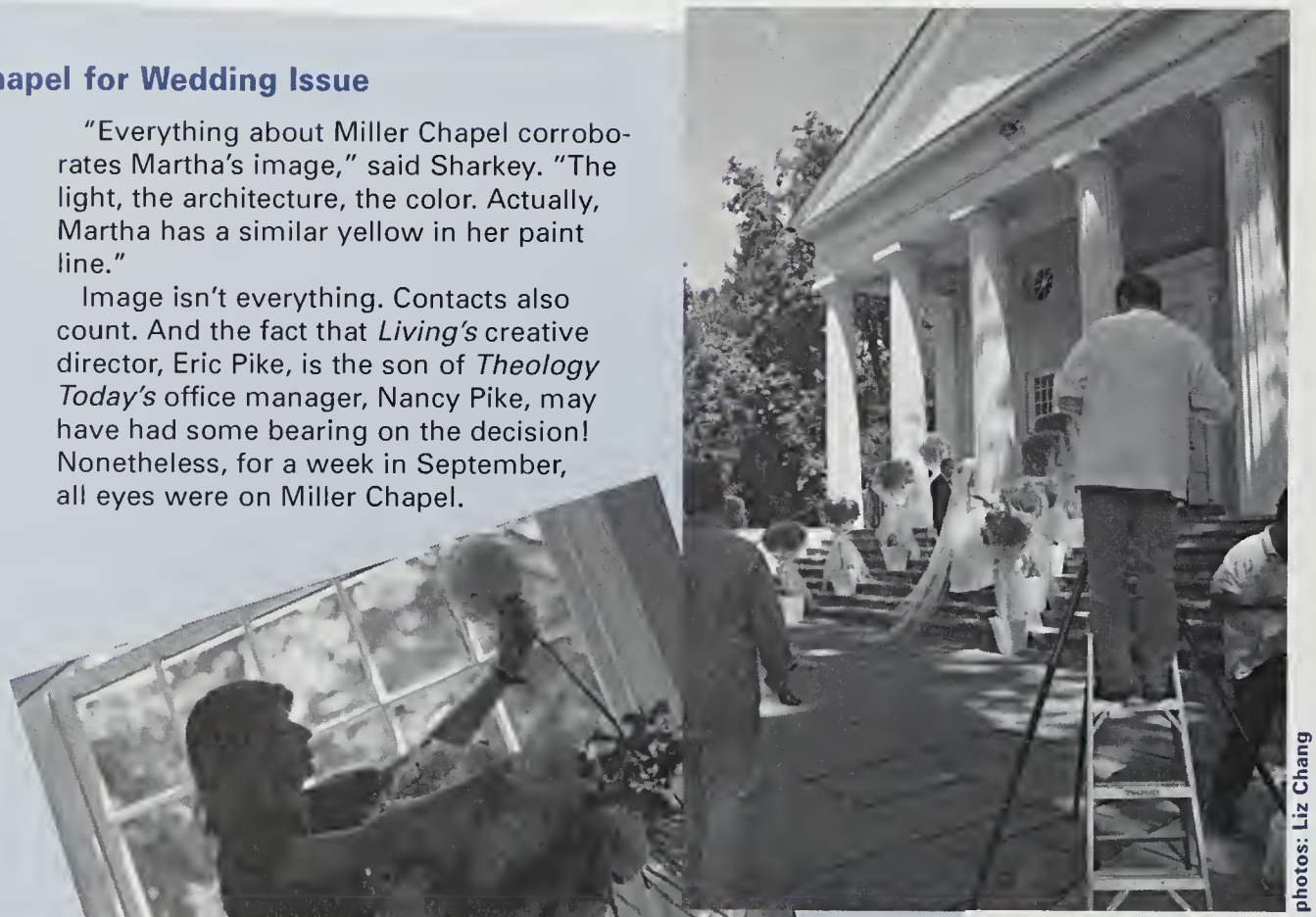
Eight topiaries draped in tulle ascend the front steps of Miller Chapel. Lush swags of white and blue delphiniums accented with olive branches and tied in a smoky blue ribbon hang on the chapel doors. Fishbowls lined with Horsetail soy grass overflow with hydrangea. These were some of the ideas brought to life by the staff of *Martha Stewart Living,* who came to campus during the week of September 2 to 5 to shoot a feature on "Decorating the Church" for an upcoming wedding issue of the popular magazine.

"The aim of the piece is inspiration," said Kevin Sharkey, assistant style editor. "We want to help people think about different architectural features of the church that are not usually addressed in the wedding. Columns, windows, doorways."

Why Miller Chapel? The magazine staff scouted through East Hampton, Long Island, parts of Connecticut, and New Jersey looking for a location with the right feel.

"Everything about Miller Chapel corroborates Martha's image," said Sharkey. "The light, the architecture, the color. Actually, Martha has a similar yellow in her paint line."

Image isn't everything. Contacts also count. And the fact that *Living's* creative director, Eric Pike, is the son of *Theology Today's* office manager, Nancy Pike, may have had some bearing on the decision! Nonetheless, for a week in September, all eyes were on Miller Chapel.



photos: Liz Chang

on&off Campus



photo: Chrissie Knight

Shuttle Serves Seminary

Princeton's recent purchase has had the Seminary community riding in style since October 1, when commuter service between the main campus and the West Windsor campus began.

Portrait of a Class

After a year when the number of women students at Princeton was lower than usual, Director of Vocations and Admissions Jeffrey O'Grady is thrilled to report that there are 62 women in this year's entering M. Div. class of 146 students, or 42 percent of the class.

Here are some other statistics that sketch a portrait of the new class:

- **single students:** 70 percent
  married students: 30 percent

- **average age:**
  28 and a half, with 44 percent between the ages of 20 and 24

- **racial/ethnic composition:**
  25 percent, or 36 students—18 African Americans, 15 Asian Americans, 3 Hispanic Americans

- **denominations:**
  82 (56 percent) Presbyterian Church (USA)
  12 United Methodist
  8 Baptist
  6 Episcopalian
  5 Southern Baptist
  4 Evangelical Lutheran Church in America
  3 Korean Presbyterian
  3 United Church of Christ
  2 Church of God
  2 Church of the Nazarine
  2 Presbyterian Church in America
  2 Assemblies of God
  and 13 denominations represented by one person each

PTS Women Join in Churchwide Gathering

Among the 6,000 women who met for the Churchwide Gathering of Presbyterian Women in Louisville, Kentucky, from July 9 through July 13, 1997, were a significant number of PTS alumnae and faculty, many of whom played important roles in the triennial meeting. Barbara Dua ('80B), associate director of women's ministries for the Presbyterian Church (USA), organized the event. Renita J. Weems ('83B, '89D), associate professor of Old Testament studies at Vanderbilt University Divinity School in Nashville, Tennessee, was one of the three plenary leaders.

Bible study and theology leaders were Miriam Therese Winter ('83D), professor of liturgy, worship, spirituality, and feminist studies at Hartford Seminary in Hartford, Connecticut, and Jane Dempsey Douglass, the Hazel Thompson McCord Professor of Historical Theology at Princeton, president of the World Alliance of Reformed Churches, and daily theologian-in-residence during the conference.

Preachers for the gathering included Angela L. Ying ('91B), executive secretary of the Church Council of Greater Seattle, and Sarah Jo Sarchet ('92B), a recipient of the Austin Scholarship for Leadership Potential at the J. L. Kellogg Graduate School of Management at Northwestern University in Evanston, Illinois.

The main theme of the conference, "Surrounded by a Cloud of Witnesses," helped participants celebrate "their oneness in Christ, their identity as Presbyterian women, and their commitment to the Presbyterian Women's purpose: to nurture their faith through prayer and Bible study, to support the mission of the church globally, to work for justice and peace, and to build an inclusive, caring community of women that strengthens the denomination."

In that vein, Ying connected her July 10 sermon "Square Pegs in Round Holes" to the day's theme of "Seeking Oneness in God's Creation." She said that Western culture incorrectly assumes that economic injustice is consistent with Christ's teachings and that community is defined by uniformity.

"If we acknowledge and grapple with these assumptions," Ying said, "we can come together. We can be with the other.... We can see the gifts that each of us uniquely carries."

Keynote speaker for the evening of July 10, Weems said she believes that Christian solidarity is obtained through a conversion of the heart. An African American who described herself as a "recovering racist" who for many years clutched feelings of racial bigotry toward whites, she said that her own transformation occurred with the birth of her daughter, Savannah, whom God used to reveal to her the evil of racial prejudice and hatred.

Weems encouraged Presbyterian women to remain single-minded in their love of Jesus Christ and to resist society's divisive obstacles of racism, sexism, and classism.

"There is still a chance for us to change our hearts if not our minds," Weems said. "Let us for the sake of our children learn to be one in Christ."

On July 11, Sarchet's sermon "Cross Training" reflected on the day's theme of "Running with Perseverance." In it, she praised women for their fortitude in the face of social, economic, and political barriers they face in society. Further, she encouraged Presbyterian women to keep themselves spiritually fit, for the present and for the future.

"Christian women are God's people, and we know about perseverance," Sarchet said. "Women who are children of God use their faith and talents for God's goodness. Isn't that what Presbyterians are doing these days—persevering in the search for God's revelation?"

on&off Campus



George Hunsinger is director of the Center for Barth Studies at Princeton.

photo: Chrissie Knight

Princeton Chosen As Site for Barth Center

Earlier this year, the Karl Barth Society of North America voted to locate the Center for Barth Studies at Princeton. George Hunsinger, director of the newly established Center, said that the choice was a logical one.

"Princeton has had a long-standing interest in Barth studies, and it is ideally situated to develop a collection that will be of interest to theologians and scholars throughout the world," he said. In addition, he noted that Barth had lectured at Princeton in 1962.

The Center, which opened on September 1, 1997, and is located in Luce Library, will be developed similarly to the Meeter Center for Calvin Studies at Calvin Theological Seminary in Grand Rapids, Michigan.

"Our primary goal is to acquire all works written by and about Karl Barth, starting with those written in English and German," Hunsinger said. "Right now we are in the 'hunting and gathering stage' in which we will determine what is out there."

Looking ahead, Hunsinger envisions the Center's mission as five-fold: to provide fellowships and housing for scholars to work with the materials in the collection, to implement national and international conferences, to publish a newsletter and maintain a web site, to provide a clearinghouse for Barth-related materials, and to foster theological reading groups.

Hunsinger, who received his Ph.D. from Yale University in 1988 and is an ordained minister in the Presbyterian Church (USA), is personally interested in Barth's role as radical politician. He wrote the volume *How to Read Karl Barth: The Shape of His Theology,* which was published by Oxford University Press in 1991, and is currently working on a book on the doctrine of the Holy Spirit in the thought of three Reformed theologians—Calvin, Jonathan Edwards, and Barth.

If you would like to contribute works by or about Barth to the Center for Barth Studies, contact Dr. George Hunsinger at 609-252-2114.



Webmaster Reviews Web Site Usage

Princeton's Home Page made its debut in September, and already many of the Seminary's alumni/ae, as well as others outside the Seminary, have found their way to our web site. Webmaster Neal Magee ('97B) reports that during October the Seminary's web site received 70,000 hits (a hit is anytime that something is asked of the server), the equivalent of about 7,000 user sessions! Magee, who calls the web site "a huge work in progress that will never be finished," presents some interesting facts about usage: after the Home Page, the most requested page is academics ("climb" on the Home Page); hits come most frequently from the United States, the United Kingdom, Australia, Canada, and Malaysia. In addition, though, hits have come from Mexico, South Africa, Sweden, Thailand, Hong Kong, Germany, and Israel; most hits in the U.S. come from Vienna, Virginia, home of america on line (aol). The busiest day on the web site is Wednesday; the busiest hour is 3 p.m. If you haven't yet visited us at www.ptsem.edu, please do! And let us know what you think of the site.

on&off Campus

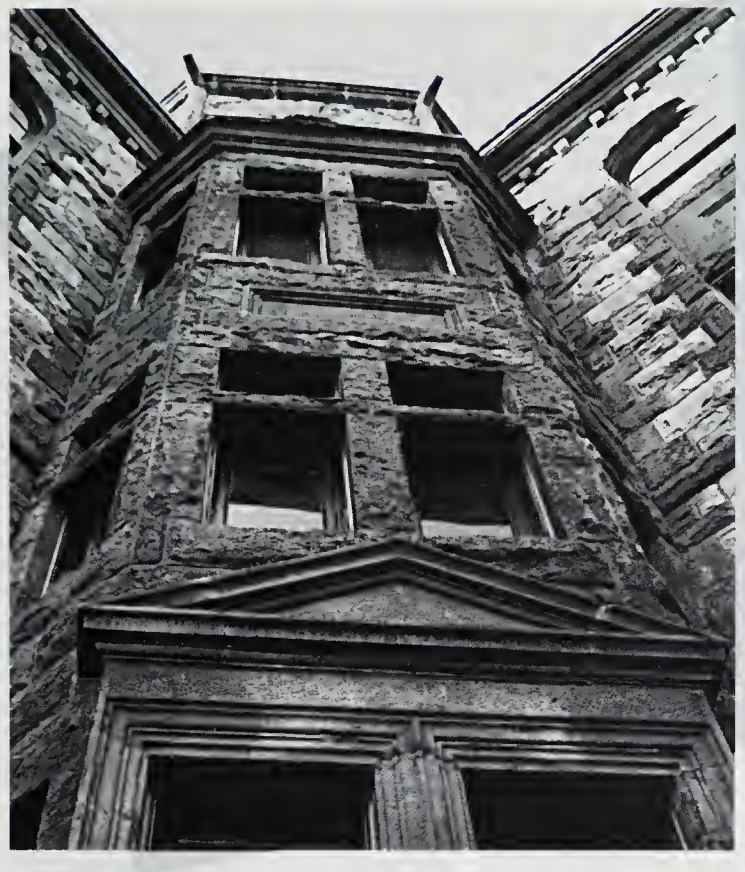


photo: Chrissie Knight

Hodge Hall: The Sequel

Hodge Hall is not just a pretty face. The building, whose exterior was renovated this summer, also received an internal overhaul (as did other dormitories on campus). Between May 15 and Labor Day, seven different contractors worked inside and out rewiring and refurbishing the three dormitory floors to accommodate computer network service, improving telephone service, and implementing cable television capability, air conditioning, and energy management. Additionally, all seventy-five dorm rooms were freshly painted. David Poinsett, the Seminary's director of facilities, said, "The project went as smoothly as it possibly could have. All of the contractors involved worked well together and did an outstanding job."

Biblical Theology and the Dead Sea Scrolls
A Jubilee Celebration

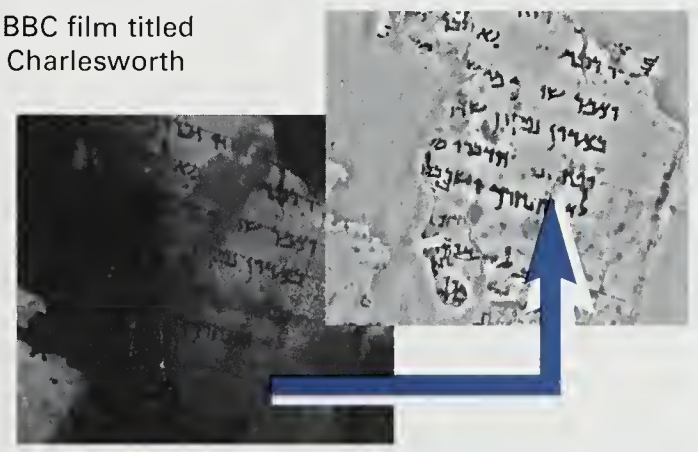
Scholars Celebrate Scrolls

For four days in November, the Seminary hosted an international symposium celebrating the fiftieth anniversary of the discovery of the Dead Sea Scrolls in a cave in Qumran. More than fifty scholars from Israel, Canada, Europe, and the United States presented lectures and seminars on the clues the scrolls divulge about rabbinic Judaism and early Christian origins.

PTS Professor James H. Charlesworth, who heads up the Princeton Dead Sea Scrolls Project and has spent a career searching the world for scroll fragments and working on publishing a comprehensive edition of the scrolls, gave the symposium's keynote address. He told participants that the scrolls "throw a rare illuminating light on our culture and our faith because they help us see our past paths, our origins. They help us reconstruct a whole world that existed 2000 years ago; as sacred text they preserve the memory of a community."

The symposium also premiered a BBC film titled *Traders of the Lost Scrolls,* in which Charlesworth and other biblical scholars traverse the globe in the style of Indiana Jones to track down the sometimes minuscule fragments of leather from the Judean desert.

Among symposium speakers were James Sanders, president of the Ancient Biblical Manuscript Center in Claremont, California, and Krister Stendahl, former dean of Harvard Divinity School, as well as PTS faculty members J. J. M. Roberts and Donald Juel. Papers from the symposium will be published by the Princeton Dead Sea Scrolls Project.



A fragment from the scrolls showing text of the Book of Daniel, as it appears naturally (left) and showing previously unseen writing enhanced by computer imaging techniques developed by scientists from the Rochester Institute of Technology and the Xerox Corporation.



San Antonio and Princeton Set for Youth Ministry Forums

The Princeton Institute for Youth Ministry has selected Princeton and San Antonio as sites for its 1998 Forums on Youth Ministry. Forum I will take place in San Antonio, Texas, from Tuesday, January 20 through Friday, January 23, 1998, at the Oblate Renewal Center. Forum II will be at Princeton Seminary from Monday, April 27 through Thursday, April 30, 1998.

Featured lecturers for Forum I are Nancy T. Ammerman, professor of sociology of religion at Hartford Seminary's Center for Social and Religious Research in Hartford, Connecticut, and Martin E. Marty, the Fairfax M. Cone Distinguished Service Professor at the University of Chicago. The conference preacher is Lenora Tubbs Tisdale, associate professor of preaching and worship at Princeton.

In Forum II, Sharon Daloz Parks, associate director at the Whidbey Institute in Clinton, Washington, and William H. Willimon, dean of the chapel and professor of Christian ministry at Duke University, will be the lecturers. PTS's assistant professor of New Testament Brian Blount will be the conference preacher.

The theme of this year's forums is "Growing Up Postmodern: Imitating Christ in the Age of 'Whatever.'"

For information on the forums or a registration form, contact Kay Vogen, assistant for Christian education, by phone at 609-497-7914; by fax at 609-279-9014; or by email at kay.vogen@ptsem.edu.

Student Life

Perspectives on Princeton's Ph.D. Program

Rolf Jacobson: An Advocate for All

It is difficult not to admire Rolf Jacobson, a native of Minnesota, in part because of his Garrison Keillor-like sense of humor and in part because of the courage with which he has so clearly lived his life.

Jacobson, a second-year Ph.D. candidate in Old Testament, developed bone cancer at the age of fifteen and was treated at the Mayo Clinic in Rochester, Minnesota. But, the sarcoma spread to his lungs, and by the time that he was sixteen years old, he had lost both legs. This all made for a rather abnormal path, as Jacobson says. How did he deal with such a loss as a teen? A Scandinavian Lutheran, he credits his coping skills to his background. "We don't have feelings," he says with a smile and then adds that "at best, teenage boys skip the anger stage in the grief cycle." Nonetheless, the experience impacted Jacobson radically.

One of four children, Jacobson was the son of a pastor. In his early teens, he was set against a vocation in the church and planned to go into business, but his experience living in a communal home with other cancer patients and receiving incredible emotional support changed him.

In 1987, Jacobson graduated from the College of St. Thomas in St. Paul. It was there that he first started thinking about doing a Ph.D. That same year, he began his graduate studies at Luther Seminary in St. Paul, from which he received an M.Div. in 1991. One of the most influential people in his life during his four years there was Princeton's own Don Juel, the Richard J. Dearborn Professor of New Testament Theology, who was then on the faculty at Luther and encouraged Jacobson to pursue an advanced degree.

"You do a degree because you like what you're studying," says Jacobson. And he liked studying the Old Testament, particularly the psalms. "Actually, I have been accused of being narrowly interested in the psalms," Jacobson admits. That interest brought him to Princeton.

"Princeton has two strengths," Jacobson says. "The faculty and the students. The faculty are excellent. No one has a better program in Old Testament. And the students engage in healthy interaction. They disagree well; they don't fight. They defend each other."

Jacobson, who is co-president (with Elizabeth Johnson) of Koinonia, the Ph.D. students' society, tries to emphasize this with new doctoral students during orientation. "Most students have no experience in disagreeing well; they are poorly trained in how to disagree," Jacobson observes. "Voting is a horrible way to resolve problems. To paraphrase Don Juel, 'In order to vote something down, someone has to die.'" Jacobson believes that when theology is involved, relationships can be easily destroyed. Among Princeton Ph.D. candidates, however, "disagreement doesn't mean assassination."

As co-president of Koinonia, Jacobson sits on the Seminary's Ph.D. Studies Committee and tries to bring the concerns and problems of Ph.D. candidates to the attention of the faculty and administration. The most critical issues facing students today are, according to Jacobson, money and housing.

He expresses the students' concern that the basic doctoral program costs $11,000 more in fees, housing, and food than the $7,000 tuition per year. While cost of living expenses continue to rise each year, the financial aid awards have not been increased in a long time. In addition, not all Ph.D. students receive financial aid, and many will leave Princeton with massive loans to repay.



photo: Chrissie Knight

Housing is also an area of concern. Currently, housing is available only for four years. Yet few Ph.D. candidates complete their programs in that short time, and many are from abroad and have no contacts in the United States. Jacobson's goal is to find a way to provide housing for graduate students for a fifth year.

Life isn't all advocacy and issues for Jacobson. He derives a lot of pleasure from teaching Hebrew to M.Div.'s at Princeton, and his students derive an equal amount of pleasure from him as he transforms a potentially tedious course into a more pleasurable experience through song and chant. He teaches the Hebrew alphabet to the tune of the "ABC song" and chants Hebrew phrases like an army drill sergeant that his class dutifully repeats. In addition, he translates texts in an "archaically colloquial" fashion (a pedagogical tool that he admits to having stolen from Academic Dean James Armstrong).

"This is a fun time in my life," Jacobson says. As for what comes next, he "would like to be a teacher within the Lutheran church, either in a teaching position or as a pastor." Meanwhile, he will continue to share his humor, his help, and his hope with the Princeton community. ▮

Student Life

Margarete Ziemer: The Inside Story on Being an Outsider at Princeton

Margarete Ziemer knows what it is like to be a "stranger in a strange land." Born in Leipzig, in the former East Germany, she is now a woman without a homeland.

"My home is where I make a home," she says.

Ziemer, a fourth-year Ph.D. candidate in pastoral theology, has used her experience as a foreigner to help others, both at PTS and elsewhere. "Where I grew up, helping one another was the norm," she says, "because you couldn't make it on your own."

Before joining the Seminary community, she did a nine-month CPE residency at Austin State Hospital, a psychiatric facility in Austin, Texas. "My own experience contributed to building trust," she says. "Being a foreigner, I was an oddball, too. As a woman, I didn't fit the 'normal' image of a pastor." What Ziemer took away from Austin was that we are all vulnerable and struggle in our lives to make even small progress.

Just how difficult it is to be a stranger was brought home to Ziemer at both the academic and social levels upon her arrival at PTS. "It took me three weeks to figure out what the word 'paradigm' meant just because of its unexpected pronunciation," she says. "I hadn't read all the right guys...; epistemology and post-modernism...were not theological issues in East Germany." Socially, Ziemer found it hard to make friends "because everyone is so busy and self-controlled."

Rather than throw her hands up in despair, Ziemer threw herself into working with the International Students Association (ISA) and set out to make the transition into a foreign school easier for other internationals. She implemented pragmatic programs like picking up incoming students from the airport, giving them phone cards, and helping them make their first phone calls from the United States to let relatives know they had arrived safely. (This year, for the first time, the Student Relations Office gave out phone cards to all incoming foreign students.)

With the help of others, Ziemer got the used clothing store for international students going again. The "store," located in the basement of Roberts Hall and recently taken under the care of Nassau Presbyterian Church, provides free, donated winter clothing for students who come from tropical climates. Last year it was expanded to include some appliances, a feature that is particularly appreciated by Th.M. students who are only here for one year. Also appreciated are the bicycles that Ziemer organized and that give many international students mobility in the Princeton area.



photo: Chrissie Knight

Ziemer would like to be able to provide internationals with computers and went so far as to acquire used machines. "But we need a part-time person to match them up and put the parts together," she says. As yet, no one has volunteered.

Some issues that come with the role of the *auslander* are concrete and can be solved practically; others are more abstract and require more theoretical solutions. For example, Ziemer has found that many women from other cultures have difficulty being assertive (a concept often antithetical to their upbringing) either in the classroom or in social situations. She sees her role as being one of an advocate for those unaccustomed to American, let alone Princetonian, ways.

Ziemer feels that some messages to international students are contradictory. "The verbal message is that 'you enrich the community,'" she says, "but often the expectation is that you will assimilate." Nonetheless, her experience at Princeton has primarily been very positive.

"My time here has changed me. I have learned both inside and outside the classroom. I am more self-confident," she says. She appreciates the "richness of diversity," in both the student body and in the faculty. "Where I went to school, there were no female professors," she says. "It is a privilege to see women faculty."

She also values the Seminary's resources. "I couldn't be here if I hadn't been awarded a full scholarship."

She is trying to use all resources wisely, particularly the Seminary's libraries. "And whatever we don't have is at the University next door! The scholarly possibilities are amazing."

Where will Ziemer go when she completes her program at Princeton?

That her homeland no longer exists is not a psychological problem for Ziemer who says "I am moving toward being a citizen of the world." What she hopes for is the opportunity to teach, to share what she has learned, and to learn from whatever she is exposed to. ❙

Would you like to support the education of international students? Consider a gift to the PTS International Students Scholarship Endowment Fund, which provides financial aid resources to students from other nations.

Roots in the Reformation

Continuing Education Nurtures Scottish and American Clergy

by Barbara A. Chaapel

"We ministers in the Church of Scotland have been living on very thin gruel," says PTS alumnus Nigel Robb ('79M, '89M), referring to the lack of serious continuing education for pastors in his denomination. "Other professions in Britain have been much more aware than the church of the need for people to be updated and supported in their professions." As the first director of educational services for the Church of Scotland's Board of Ministry, Robb is in a position to help change that.

Beginning in 1998, the Church of Scotland will provide every parish minister (1200 of the denomination's 1300 clergy) who has served for five or more years a total of two weeks and up to 250 pounds (about $425 U.S. dollars) annually for continuing education. Or, as Board of Ministry convenor George Whyte (who spent several weeks doing his own continuing education at Princeton last summer) calls it, "ministry development."

This is the first time ministers in the Church of Scotland have been guaranteed continuing education as a part of their calls. The Board of Ministry will administer the new policy, which includes the option of banking some or all of the time for up to seven years so that a minister may take a sabbatical of fourteen weeks, with the General Assembly paying to supply his or her pulpit.

Where will these pastors find continuing education events to attend? Princeton Seminary intends to provide part of the answer.

This past summer Princeton and St. Mary's College of St. Andrews University held their first Joint Institute of Theology for pastors from both sides of the Atlantic. Robb was the Institute's Scottish director; PTS's Dean of Continuing Education Joyce Tucker was the American director.

"I got on the plane to Scotland in June as a sort of leap of faith," says Tucker. "There were a lot of administrative snafus in planning this Institute across an ocean, and I wasn't sure just how it would all work out." She need not have worried. For two weeks, sixty-six Americans, thirty-three Scots, and two Irish pastors enjoyed lectures by faculty from both sponsoring institutions (Nora Tubbs Tisdale and Patrick Miller were PTS's contributions), worshipped together in St. Salvator's Chapel (dating from 1410), and discussed theology each evening in the pubs of St. Andrews.

"The Institute was a spiritual experience for me," says Tucker, "as if we had antennae alert to God's presence there. We were in St. Andrews during the 1400th anniversary of the death of St. Columba, and the spirit of that anniversary was woven through the Institute. [Columba brought Christianity to Scotland in 563 when he left his native Ireland to build a mission on the island of Iona that became the center of Celtic Christianity]. We had a historian from Aberdeen who talked about Columba's story, a story filled with both myth and history, as one of the evening programs. We sang songs from the liturgy of the Iona community. We worshipped one afternoon in the ruins of the old St. Andrews cathedral, demolished by Knox's followers during the Reformation."

Knox is, of course, one of the reasons Princeton has ties with Scotland.

Born near Edinburgh and educated at St. Andrews, the reformer was ordained as a Catholic priest in 1536. The year 1547 found him at St. Andrews, where he purportedly received the call to preach the Gospel as a Protestant. He spent the next decade in Geneva studying under John Calvin and imported the Presbyterian form of government to his native Scotland.

A century later, settlers in the middle colonies in America, some of whom had immigrated as the result of English persecution of Scots Presbyterians under Charles II, requested a Presbyterian minister from the homeland. In the late 1600s, a Scots-Irish minister named Francis Makemie answered the call and established a Presbyterian church in Accomack County, Maryland, and later the first presbytery in America.

These same first- and second-generation Scots founded Princeton University and later Princeton Seminary.

As the Church of Scotland's roots run through Geneva, the roots of the Presbyterian Church in the United States run through Edinburgh and St. Andrews. Knox's *Book of Discipline* is the foundation for the PC(USA)'s constitution, and the Scots Confession, which he authored, is one of the confessions by which American Presbyterians are guided.

Now the "mother church" is turning to the "daughter" to continue a theological conversation that began centuries ago.

"Scotland has accepted a fairly static model of church," says Robb. "I think this is because a big part of our mission is to provide the ordinances of religion for every inch of Scotland."

Whyte, who is the pastor of Colinton Parish Church in Edinburgh (where PTS alumna Easter Smart is a full-time assistant pastor), explains: "In Scotland we have parishes, not congregations. A minister serves as a sort of chaplain to the community. For example, parish ministers do all of the funerals and weddings in the parish, whether or not the people are members of the church. That can mean as many as 120 funerals a year, or six or seven a week."

The expectations of this model of ministry means Scottish pastors have had little time to develop their skills in preaching,

ministry with youth, urban ministry, media and computer technology, team-building and leadership development, and other areas of practical theology. In addition, the four schools where Scottish pastors get their education for ministry (St. Andrews, Aberdeen, Edinburgh, and Glasgow) are not seminaries. They are divinity faculties of secular universities. The temptation, according to Whyte, is for those schools to recruit students for academic work, not for parish ministry. For example, he says, "Biblical classes would tend not to teach students how a particular text might be exegeted for a sermon. The teaching of applied and practical theology is weak."

For help in practical theology, Scotland's Board of Ministry is looking to the church in the United States and to Princeton, where the value and breadth of continuing education for ministers has been realized for decades. At last summer's Joint Institute at St. Andrews, lectures were given on preaching in a congregational context, hermeneutics for preachers, and prayer and the psalms. Robb hopes to bring Princeton faculty in the areas of youth ministry and confirmation and catechesis to lead future programs for pastors and lay leaders.

The sharing is not one way, though. The Church of Scotland offers American pastors the rich liturgies of the Celtic expression of the Christian faith. "There is a growing interest in Scotland in reclaiming our Celtic heritage," says Whyte. "Our new *Book of Common Order* includes Celtic forms of prayer, and the third communion service is in the Celtic format. We are including in our worship and devotions prayers for the earth, and music and prayers from the Iona community, with an emphasis on nature and on simplicity. We're teaching our people to sing the psalms to Scottish tunes. We're trying to offer a fresh approach to worship, which is also a very old approach."

The parish model of ministry may be another gift to American pastors according to Whyte. He believes that Scotland has something to teach about community as ministry. "Who is the church's community?" he asks. "Just its members? Or also the local schools, the local authorities, the local businesses? The pastor can be common ground for these people, and the church building can be a community meeting place, as it were, the heart and soul of the parish.

"Calvin was always aware of where he lived, in the midst of the public world," Whyte explains. "In Scotland we try to blur the edges between the church and the world, and to offer a common ground for a community that is often quite fragmented."

These discussions about the future shape and form of ministry will continue as Princeton and the Church of Scotland weave closer ties. A second Joint Institute of Theology is slated for June 3-17, 1999, at St. Mary's, and a third envisioned for the year 2000 in Princeton. The goal, according to Tucker and Robb, is an annual joint continuing education event in one country or the other.

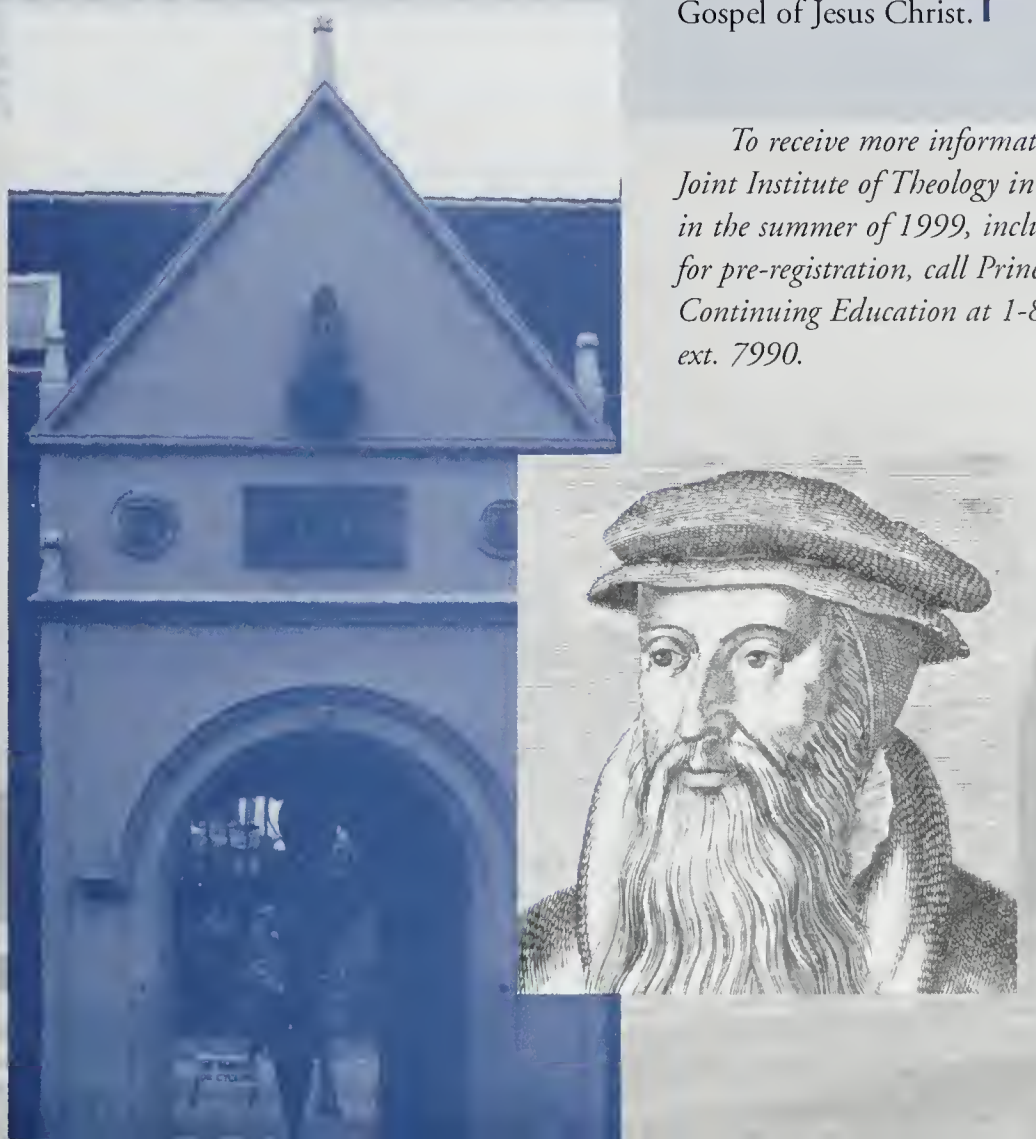
"We've already received many inquiries for 1999," says Tucker. "Registration is limited to seventy-five North Americans and seventy-five Scots, plus spouses and children as non-participants." She says there will also be an option for Americans who want to travel to Scotland a few days early to get over jet lag, do some touring in the highlands, or play golf on St. Andrews' Old Course.

The Princeton-St. Mary's Institute is only one of what Robb hopes will be many opportunities for continuing education for Scottish pastors. "We want to develop relationships with other American seminaries and to encourage our own universities to offer ministers more practical courses," he says. "But we looked first to Princeton because it has such a strong program of continuing education and because President Gillespie is deeply committed to our partnership."

For PTS, the partnership with Scotland will continue in other ways. Princeton students now do summer placements in churches in Ayrshire and in Strathaven Lanarkshire, a market town near Glasgow. Students from Scotland come yearly to Princeton to matriculate in many of PTS's degree programs, and the Seminary has admitted one class of Scottish D.Min. candidates, two of whose three workshops were conducted at St. Andrews. Faculty from PTS and from Scottish universities regularly ply the skies above the Atlantic to lecture and do research in each others' classrooms and libraries, as Jim Kay did on his recent sabbatical, lecturing at St. Andrews on preaching and at Glasgow on issues surrounding the quest for the historical Jesus.

So when "the clan" comes to Princeton in the summer of 2000 to begin the new century in study and worship, they will bring more than bagpipes and tartans. They will bring hopes for ministry and a commitment to partnership in the continuing conversation about reaching the world with the Gospel of Jesus Christ. ❙

To receive more information about the Joint Institute of Theology in St. Andrews in the summer of 1999, including a form for pre-registration, call Princeton's Center of Continuing Education at 1-800-622-6767 ext. 7990.



The entrance way to St. Mary's College of St. Andrews University, site of PTS's Joint Institute of Theology. It was in St. Andrews that Scottish reformer John Knox (inset drawing) purportedly received the call to preach the Gospel as a Protestant.

photo: Mary Grace Royal

A Community of Scholars

Princeton Educates Doctors for the Church

by Hope Andersen

One of the most interesting and least known stories about the Ph.D. program at Princeton Seminary is how the degree got its current name. On the wall of the Ph.D. Studies Office hangs a copy of a "catalogue" used shortly after the Th.D. program was introduced in May 1944, a single page outlining the requirements for acceptance to the degree of Doctor of Theology. Why was the initial degree called a Doctor of Theology? At what point did the nomenclature change?

According to Bill Harris, Princeton's librarian for archives and special collections, the Doctor of Theology degree, or Th.D., is rooted in medieval European tradition. Historically, the Th.D. was preferred over the corresponding Ph.D. degree that scholars, particularly German and Swiss scholars, perceived as being secular and less rigorous than the Th.D.

In the late 1930s, Dr. Otto Piper and his Jewish wife were forced to flee Germany and relocate in the United States. Piper, who was invited to join Princeton's faculty by then-president John Mackay, was instrumental in establishing the program and, because of his background, was partial to the more prestigious Th.D. nomenclature over the corresponding Ph.D. degree.

From 1944 through 1972, the essentially German designation was used, and 216 graduates were awarded the Th.D. degree. As Harris points out, however, "You had to be pretty sophisticated to know that this was an 'uppity' degree."

Most people assumed that the Th.D. was inferior to the Ph.D. Thus, when graduates went out to get jobs, they encountered problems that arose out of ignorance of the tradition behind the Th.D.



photo: Carolyn Herring

Several students of Otto A. Piper donated two portraits—one for Stuart Hall and one for the Ph.D. studies suite in Luce Library—of the former professor of New Testament to the Seminary at a recent meeting of the Board of Trustees. Pictured are (seated) Rolf Jacobson, co-chair of Koinonia, the Ph.D. students organization; (standing, left to right) James J. Heller ('47B, '55D); Donald H. Juel, the Seminary's Richard J. Dearborn Professor of New Testament Theology; Roy A. Harrisville ('53D); Robert M. Adams, chairman of the Board of Trustees; Thomas W. Gillespie, Seminary president; and Daniel J. Theron ('50D).

For this reason, the Board of Trustees voted in 1972 to change the name of the degree to Ph.D., while allowing students already enrolled in the program to choose either a Th.D. or a Ph.D., though according to the Board minutes from May 30, 1972, and January 30, 1973, little distinction was made between the degrees. Alumni/ae who had been granted the Th.D. were permitted to exchange their degree for the Ph.D.

The nomenclature is not the only thing that has changed over the program's fifty-three-year history. In 1972, women were awarded the degree for the first time in the history of the degree program. The first two women who received the Th.D. were Joyce H. E. Bailey, a native of Jamaica, and Elizabeth Gordon Edwards, who is presently on the Seminary faculty teaching in the area of New Testament.

Since the inception of Princeton's doctoral program in 1944, sixty-one of the 512 degrees have gone to women.

Another area of change in the program is in pre-admission requirements. Students who apply for admission to the doctoral program are no longer required to have "pass[ed] comprehensive examinations in the various theological disciplines … [or to] satisfy the committee on graduate study that [they have] a working knowledge of Hebrew, Greek, Latin, German, and one other modern language in addition to English …" as was outlined in the one-page "catalogue" of the program in 1945.

Current applicants need only hold a B.A. from an approved college or university and have completed either an M.Div. or two years of graduate study in religion. Except for the areas of Bible and certain fields of church history, there are no pre-admission requirements in Hebrew, Greek, and Latin. Only one modern foreign language (German or French) is required prior to matriculation; the second may be learned during the first year of Ph.D. work.

Nonetheless, candidates for the Ph.D. make a serious commitment that impacts both their lives and the lives of those around them for a considerable time. Normally, doctoral candidates complete a two-year residential study program, then pass comprehensive exams and obtain approval for dissertation topics in the third year, and work toward a first draft of their dissertation by the end of the fourth year. In 1945, the maximum time allowed for completion of the degree was six years; today only about 60 percent of Ph.D. candidates complete all degree requirements within six years of entering the program. Doctoral students are now given up to nine years—three one-year extensions may be granted one year at a time beyond the six-year mark—to complete their requirements.

A significant difference between 1945 and 1997 is reflected in the cost of attending the Seminary. The tuition that was, in the 1940s, a mere $50 is now $7,000! And that

before fees, housing, and meals. Fortunately, Princeton has a very competitive scholarship program and is able to provide scholarship aid to all doctoral candidates. Each year, up to ten merit-based grants of $11,000 plus tuition are awarded, as well as other merit tuition scholarships and need-based grants. If someone wants to attend Princeton (and is offered a place in the program), the Seminary generally has the resources to make that possible.

Despite changes in application requirements and tuition and fees, the primary purpose of the program remains unchanged. Princeton Seminary is committed to educating the future teachers of preachers and pastors. At a recent gathering of directors of Ph.D. programs in religion, Princeton was recognized as being among the top five Ph.D. programs that produce teachers involved in theological education.

According to Katharine Doob Sakenfeld, director of Ph.D. Studies and the W. A. Eisenberger Professor of Old Testament Literature and Exegesis, 75 to 80 percent of Princeton Ph.D. graduates either teach or have taught. Two-thirds of those graduates have gone on to teach at the undergraduate level, while the remaining third teach or have taught in seminaries, divinity schools, or university Ph.D. programs. Consider the following examples: Ralph W. Quere ('70D) is a professor of historical theology at Wartburg Theological Seminary in Dubuque, Iowa; Renita Weems ('83B, '89D) is a professor of Old Testament at Vanderbilt University in Nashville, Tennessee; and ten Ph.D. program alumni/ae, in addition to Edwards, are on the current Seminary faculty.

"Only a few mainline, free-standing seminaries in the United States offer doctoral programs; of these, Princeton has the largest, and possibly the strongest, program," says Sakenfeld. "Princeton's programs generally compare favorably with schools such as Harvard, Yale, Emory, Chicago, Claremont, and Duke."

Fourth-year doctoral candidate Richard Burnett, who received his S.T.M. from Yale in 1993, asserts that Princeton surpasses such schools because "in terms of getting a Ph.D. from a recognized place, Princeton is [one of] the last places where you can get a Ph.D. within a specific tradition." That tradition, the Reformed theological tradition, is clearly articulated in the Seminary's mission statement: Princeton is a "professional and graduate school of the Presbyterian Church (USA)...that stands within the Reformed tradition.... This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes." Princeton provides opportunity for serious theological scholarship for the sake of the church within the context of the church and seeks to "prepare women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy...."

Burnett believes that Princeton is rare in the theological academic world because "there are faculty who have paid their dues in parish work. You don't find people like Diogenes Allen, Bruce McCormack, and David Willis—people who have parish experience and know what it is like to be a minister—elsewhere." The majority of the faculty are ordained and have pastoral experience.

"Our mission is to prepare doctors for the church," says Sakenfeld. "This sets us apart in terms of intentionality even from many other schools historically related to the church. We see ourselves as part of the church's mission, not just as a place for academic studies." Thus, it is not surprising that many Ph.D. graduates pursue pastoral work in their own countries and abroad.

A part of the mission of the Seminary in general and the Ph.D. program specifically is to assist the global church. Of the 183 doctoral candidates who have graduated since 1980, fifty have been international students. Of those, thirty-six (72 percent) returned to their home countries or to some other foreign country to teach or to serve in churches. Fourteen (28 percent) have stayed in the United States.

Those who remain in the United States often have compelling reasons to do so. One of the graduates who stayed in the United States was handicapped as a result of childhood illness; since handicapped people are shunned in his home country, he was unemployable there. Another graduate tried to return home but found that her American husband was unemployable there due to cultural disapproval of the marriage. Yet another stayed because of the serious shortage of jobs in his field at home. A graduate from an overwhelmingly Roman Catholic country is unemployable in her homeland because she is Protestant.

There are those for whom Princeton's church affiliation and mission are not as important as the calibre of scholarship. Bart Ehrman ('81B, '85D) applied to Princeton in the late 1970s and was not familiar with the mission of the Seminary. What drew him to Princeton was the desire to study the New Testament with Bruce Metzger, who was at that time the George L. Collord Professor of New Testament Language and Literature. Ehrman says that he "got very strong linguistic and philological training" that prepared him for his teaching career. He also acknowledges that his coincidental ministerial training in homiletics, pedagogy, and counseling has helped his communication skills. However, Ehrman is concerned that the Seminary as a whole make a rigorous effort to maintain its scholarly focus and not shift to an atmosphere of professional training.

Paul Rorem, the Seminary's Benjamin B. Warfield Professor of Medieval History, is not concerned about such a shift and would argue that the strengths of the Ph.D. program have not changed. Princeton continues to "offer a general overview aimed at the church for the sake of teaching in the church," says Rorem. "It is the best denominational seminary in the United States."

Certainly it is one of the most sought after. Each year the Ph.D. Studies Office receives more than two hundred applications for only twenty places. Those statistics support the claim that Princeton "maintain(s) a Ph.D. program highly respected in theological circles around the world." ■



photo: Chrissie Knight

From left to right: Betty Angelucci, Ph.D. studies office manager; Ellen Myers, assistant for academic affairs emerita; and Katharine Doob Sakenfeld, director of Ph.D. studies.

Fruits of Their Labor

Three PTS Alums Celebrate a New Church and a New Vintage

by Barbara A. Chaapel



photo: Barbara Chaapel

From left, John Staten ('64B), Jeanie Shaw ('83B), and Roger Hull ('64B) celebrate the first communion service of the new Windsor Presbyterian Church with *Convivio*, a communion wine created by vintners Staten and Hull.

It's not every church that celebrates its chartering by uncorking a bottle of a new vintage of wine—one produced as a uniquely Presbyterian communion wine. But if the church is nestled in Sonoma County in California's wine country, it seems somehow appropriate.

In September, Windsor Presbyterian Church in the small town of Windsor—a burgeoning suburb of Santa Rosa—began its life as the newest congregation of the Presbytery of the Redwoods. Its founding pastor, Jeanie Shaw (PTS Class of 1983), believes in gala beginnings!

To kick-off the month-long chartering festivities, she invited fellow PTS alums John Staten and Roger Hull (both from the Class of 1964) to preach a dialogue sermon on September 21 about the place of wine and celebration in Jesus' ministry and in the Christian tradition. They then joined her in celebrating the sacrament of Holy Communion.

Both Hull and Staten, who have been friends since their days at Princeton, are Presbyterian ministers, and both work in the California wine industry. They brought with them to Windsor the gift of *Convivio*, a communion wine aged in the oak barrels of the Field Stone Winery. Field Stone is a family winery in the Alexander Valley, run by Staten with Hull as director of sales. Staten is believed to be the first Presbyterian minister in America to own a winery.

As clergy, they come by the work naturally. Since the early centuries of Christianity wine and wine-making have been associated with the church. Churches and monasteries as early as the sixth century planted vineyards, harvested their own grapes, and made their own wine.

The Franciscans introduced viticulture (the cultivation of grapes for wine-making) to California in the eighteenth century.

"And Jesus himself was a wine-maker, as John's Gospel tells us," says Staten.

Taking their text from the second chapter of that Gospel, when Jesus turned water into wine at the wedding feast in Cana, Hull and Staten pointed out the banquet imagery throughout the Gospels. "The party is a central image of what the Kingdom of God is like," says Staten. "It is about life shared with one another in the community of Christ, about conviviality in a serious world, about the good life. Not the good life that centers around money, but around an open table, where the poor and the rich and the outcast will all experience together the regeneration of life, energy, love."

The congregation of more than a hundred joined in a circle around the communion table, and Hull and Staten poured out and blessed the wine they had made. Staten explained that the wine had not been specially blessed as sacramental wine. "It is table wine," he says, "made of cabernet and chardonnay grapes. It is set apart and blessed here within the community, as a sign of God's rule."

Convivio is Italian for 'with life,'" Hull adds. "That's what I believe Jesus came to bring—life in community."

It is also what Shaw hopes the Windsor church will offer the people of Sonoma County, especially those who are new to the church—the "seekers." "We want to be a family for people," she says, "a family that includes children and older adults, teenagers and single people, young couples, people of every race. We envision a community filled with abundant life in Christ."

A glance at the Sunday worship bulletin indicates that Shaw is well on the way to her dream. Already Windsor has a clown ministry, both a children's and adult choir, a Mom's Bible study, a Bible study for working women, a family supper club, three youth groups, a men's breakfast group, and a support group for families with children with disabilities.

Shaw's energy and enthusiasm are infectious. Church members and visitors are quickly involved in the congregation's life doing things they had never dreamed they could do. For example, several women and girls who had never before danced in church formed a liturgical dance choir for the chartering service on September 28.

Shaw gets the presbytery involved, too. As a prelude to the chartering she organized an eight-week pilgrimage of Presbyterians from San Francisco to Windsor to bring media attention to the congregation's birth

day. On August 3, in front of Old First Church in San Francisco, thirty-five Presbyterians donned running shoes to carry—relay-fashion—a small, nine-inch wooden cross across the Golden Gate Bridge. That began a journey that took the cross to Presbyterian churches in Sausalito, Tibiron, San Rafael, San Anselmo, Terra Linda, Novato, Santa Rosa, and Windsor, from California's oldest Presbyterian congregation to its newest.

People from three-year-olds to retirees carried the cross. When it arrived in Windsor for the chartering service, the church's oldest member (ninety-two-year-old Irene Neil) and its youngest (three-month-old Spencer Brady) escorted the cross into the sanctuary.

Roger Hull, astride his bicycle, was also one of the cross-carriers.

Hull had helped found the Windsor church seven years ago when the presbytery asked him to take a try at new church development. The pastor of Old First Church in San Francisco for ten years, he left in 1988, at what he terms his "dark night of the soul." After traveling across the United States spending time in retreat centers and praying about where God was calling him, he returned to California, where Staten offered him time to think while working at the winery. He never left.

Now, in addition to his work at Field Stone (where Staten refers to him as the "director of hospitality"), Hull is Windsor's parish associate pastor. Shaw welcomes his help. She believes new church development needs the gifts and commitment of as many people as the church can muster.

"Last year there were only forty-one new churches in the 181 presbyteries of the Presbyterian Church USA," says Shaw. "Yet the only way we can reach people who need the hope of Jesus Christ is through new church development."

Shaw has definite ideas about how to begin a church. Like talking to people in grocery stores and gas stations and diners about Jesus Christ. "I remember being in a laundromat and beginning a conversation with an older man about God while we were waiting for our clothes to be done," she says. "He told me God had let him down. He was very bitter and wasn't interested in the church, and I listened to him."

A few months later she got a phone call from a woman in Denver whom she didn't know. It turned out to be the man's daughter, asking if Shaw were the woman minister who had met her father in a laundromat. The man had been diagnosed with lung cancer and had mentioned his conversation with Shaw to his daughter. Shaw went to visit him the next day.

"I feel like I have the responsibility to share my faith," she says. "As a new church development pastor, I'm accountable to the Gospel and to my presbytery to tell the story of Christ, to bring people into the community of the church."

Shaw has wanted to do new church development since seminary. She took several positions in churches in Sacramento before Redwoods Presbytery called her to the Windsor church in September of 1996.

"I look at Windsor as part of a whole unbroken chain of churches," she explains, "a chain that includes Thessalonica, Philippi, Corinth, Pine Street Presbyterian Church in Philadelphia, Old First in San Francisco, and now Windsor. The hope of our world is in Jesus Christ. The hope for our church is in beginning new churches."

Windsor is a success story in a denomination that is closing more churches than it is opening. "We had a total of 675 people at our three chartering services [one for the congregation, Shaw's installation service, and the ordination and installation of officers] and have an average worship attendance of 140," Shaw reports. In January twenty people will join the church as part of Windsor's first new member class, and Shaw has already baptized two children.

All of this is happening in a building that was a Methodist church 100 years ago (old by California standards), then a community center, an antique shop, and a private home.

Shaw likes having a community center in the church's family tree.

"Community, connection is what the church is about," she says, "connecting people to Jesus Christ and to each other."

Roger Hull agrees. He sees his work at Field Stone as a kind of ministry of evangelism. "I'm closer to being an evangelist in the tasting room than I was in the parish," he muses. "People talk with me about their problems, their hopes and fears, their desire for community and connection. It's not typical evangelism, but it's sharing with people who often have no relationship with the church as a place to find food and sustenance." A few wine-tasters have even joined the Windsor church.

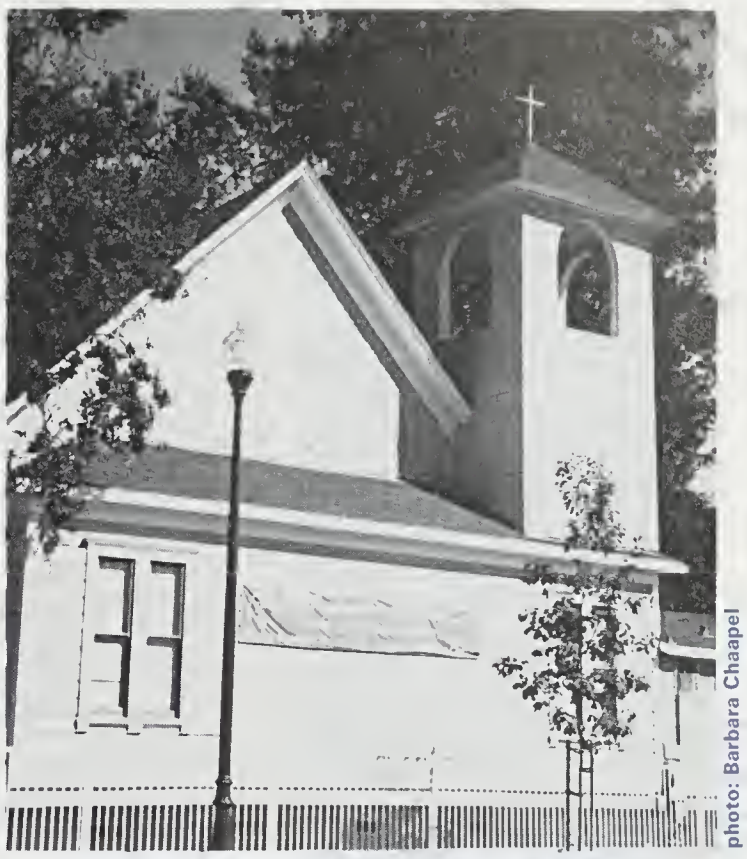


photo: Barbara Chaapel

The Windsor Presbyterian Church on its chartering day. The background graphics are from the label of Field Stone Winery's new communion wine, *Convivio*.

Staten is happy about Field Stone's connection with the church. He was a professor of religion and a college chaplain for almost fifteen years before he took over Field Stone's vineyards after his father-in-law's death in 1979. With his PTS M.Div. and a Ph.D. in theology and philosophy of religion from the University of Chicago, he has always pondered theological questions, including how to integrate belief with experience. He also believes that one's faith should inform one's action and has committed to giving a percentage of the receipts from the sale of *Convivio* to non-profit organizations, including the Alliance Medical Center in Sonoma County. Alliance primarily serves members of the Hispanic community, who make up most of the area's vineyard workers. Staten's experience as a vintner has also given him an opportunity to offer the church something concrete to symbolize the sacredness he finds in the love of the land and the grapes. "It took me twenty years to come up with a communion wine," he laughs, "and that doesn't include all the years I thought about the theological meaning of communion. That's pretty fast for a Presbyterian."

Staten is also sure that if Jeanie Shaw had been given the task, she would have done it in a year! I

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
M.C.E.	T
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1937 Allan R. Winn (B) writes that he is "still marching in the Memorial Day parade; helping to raise funds for Rotary club charities; enjoying season tickets to the Philadelphia symphony and McCarter theater; traveling, preferably by rail; and making pastoral-type visits to the very elderly unchurched...."

1941 C. Edward Brubaker (B) is now parish associate at the First Presbyterian Church in West Chester, PA.

1943 John R. Bodo (M, '52D) is writing extensively for Communication Resources, an Ohio publisher of liturgical and pastoral materials.

Donald R. Fletcher (B) is "very busy as part-time pastor of Rossmoor Community Church in Jamesburg, NJ, which draws on PTS for excellent preaching...."

William J. Larkin (B), minister of Chambers-Wylie Presbyterian Church in Philadelphia, PA, helped the church celebrate its 100th anniversary in May 1997.

1944 Floyd E. Grady (B, '58M) retired into voluntary service as the planning secretary for the Presbytery of Rio Grande DoSul, Brazil. He continues to preach and teach, when invited, for Presbyterians and Methodists in Santa Catarina and Parana states.

Also in Brazil, **Gordon S. Trew (B)** continues to teach in the Caiuá Indian Mission's Bible Institute and in the local Baptist seminary and to minister to one of the congregations of the local reservation.

1945 John David Burton (B, '51M) is now interim pastor of North Presbyterian Church in Williamsville, NY. After nine years of service, he has retired from the Board of Directors of the American Leprosy Missions, Inc. Burton's most recent book, *Plain Brown Wrapper: Songs and Sermons,* has been published by Ontos.

Douglas W. Gray (B, '52M) and his wife, **Pattie ('47e),** not only serve on presbytery committees in Oneota, NY, but also continue to make maple syrup. In 1997, they yielded about fifty gallons!

Jack H. Prichard (B) is the new chaplain at Royal Oaks Life Care Residence, a six-hundred-person facility in Peoria, AZ.

John R. Rodman (B) is serving on the Committee on Preparation for Ministry of the Presbytery of Louisville, KY.

H. Richard Siciliano (B) was elected president of the Houston Interfaith Housing Corporation, which owns and manages seven apartment projects for the elderly and includes affordable housing for single-parent families, in September 1996.

1946 Alan G. Gripe (B) is the author of *The Interim Pastor's Manual* (Revised Edition), published by Westminster/John Knox/Geneva Press this past spring.

Paul H. Wilson (B) kept busy building houses for Habitat for Humanity in the Sebring/Lake Placid, FL, area last winter, while living out of his fifth-wheel travel trailer.

1947 David C. Jacobsen (b) is writing a book on Agreemen prayer.

1948 Paul W. Stauning (B) delivered the Lenten Bible lecture series at Paxton Presbyterian Church in Harrisburg, PA, where **John S. Hutchison ('73B)** is pastor.

For almost two years, **George L. VanLeuven Jr. (B)** has been serving as minister of visitation at Lake Shore Presbyterian Church in St. Clair Shores, MI, where **Tom Duncan ('73B)** is pastor.

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our Alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

1949 Shirley H. Hamme (E) teaches Bible and plays piano for hymn singing at a local retirement home and continues to teach piano. She attended the Global Mission conference at Montreat, NC.

John H. Houdeshel (B, '50M) is parish associate at the First Presbyterian Church in Lancaster, PA.

Joseph Kropff (B) is chaplain of the Veterans of the Battle of the Bulge, Southern California chapter.

Homer W. Roberts-Horsfield (B) is parish associate of Kirkpatrick Memorial Presbyterian Church in Ringoes, NJ, where he is also minister of visitation and a small group leader.

Donald D. Swift (B) is serving as chaplain at Traditions, an assisted-care nursing home in Gahanna, OH, and loving it!

1950 E. Bradford Davis (M, '61D) is now serving as chaplain at Willow Valley Manor in Lancaster, PA, where he has retired.

David B. Van Dyck (B) has "retired three times, most recently from an interim pastorate at Smith Memorial Presbyterian Church in Fairview, OR."

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1951 Arthur E. Matott (B) is supply preaching in churches on Cape Cod, MA, where, he says, "there are no Presbyterian churches, but (there is) an abundance of retired Presbyterians."

Horace M. Patton (B) writes that his wife of forty-nine-and-a-half years died on March 16, 1997, following extensive surgery for cancer.

Richard D. Rettew (B, '56M), pastor emeritus at Lancaster Presbyterian Church in Lancaster, NY, is serving part time on the faculty of Nairobi Evangelical Graduate School of Theology in Nairobi, Kenya.

1952 Pauline L. Browne (e) attended a Presbyterian Writers' Guild workshop in Nashville, TN, from April 7 to 12, 1997.

Nelson O. Horne (B, '84D) enjoyed his 45th reunion at Princeton, particularly the excellent speakers, worship, food, and fellowship.

take a bow

George L. Hunt ('37B) received the Ernest Trice Thompson Award from the Presbyterian Outlook Foundation on June 14, 1997, at the 209th General Assembly in Syracuse, NY.

Samuel Hugh Moffett ('42B), Princeton's Henry Winters Luce Professor of Ecumenics and Mission Emeritus, returned to Korea in October to accept an honorary Ph.D. from Soongsil University, which was founded one hundred years ago by his father.

Gerald A. Foster ('45M), president of both the Sunday Breakfast Mission in Wilmington, DE, and the Wilmington Auxiliary of American Leprosy Missions, received the Sydney Steele Award for outstanding community service in May 1997 from the Lorelton retirement community.

James N. Wright ('50B) was awarded the 1997 Chico Mendes Medal of Resistance by six entities in Rio de Janeiro, Brazil. The medal is awarded annually to a Latin American person or institution that has distinguished itself or fallen in human rights activities.



Ernest E. Hunt III ('80P) received an honorary doctor of divinity degree from the Episcopal Seminary of the Southwest in Austin, TX, on May 20, 1997, in recognition of "a long and varied ministry that reflects and integrates the rich diversity of Anglicanism." Hunt, who is currently dean of the American Cathedral of the Holy Trinity in Paris, has been concerned throughout his ministry with "the art and discipline of preaching...(His) book *Sermon Struggles* has been an inspiration... to those who take preaching seriously."

Leon Williams Sr ('91b), pastor of Greenwood Christian Methodist Episcopal Church in Memphis, TN, received an honorary doctor of divinity degree from Union Baptist Theological Seminary in Detroit, MI, on July 12, 1997.

Robert E. Stover (B) is chaplain for the civil air patrol, in which he is a captain, in Reno, NV.

1953 Eugene C. Jaberg (b) gave the Founder's Day lecture on "Zwingli: First Reformed Reformer" at Lakeland College in Sheboygan, WI, and was inducted into the CTV North Suburbs Hall of Fame for his "excellence in instruction and cable television production."

After four years as Distinguished Faculty Fellow at Sheldon Jackson College, Sitka, AK, **Robert J. Tollefson (B, '56M)** has relocated to Storm Lake, IA. He is succeeded by **Donald G. Dawe ('52b).**

1954 Virgil L. Jones (B) is busy preaching in local churches; lecturing at Wayne State University, from which he retired as university minister in 1994; serving on committees in Detroit Presbytery; and working on his memoirs.

C. Norman Kraus (M) reports that his wife, Ruth, died on June 7, 1997. His most recent manuscript, *An Intrusive Gospel? Christian Witness in the Post-modern World,* is due to be published in February 1998.

Philip U. Martin (B) was elected as one of four regional vice moderators of Cascades Presbytery and carries moderatorial responsibilities to thirty-six congregations in his region. He is "committed to visiting each pastor and worshiping in each congregation" during his two–year term.

Allan H. Swan (B), who recently moved to Whidbey Island near Seattle, WA, is a new member of the Interim Ministry Certification Board. In August, he served as a member of the interim ministry training faculty at Lake Tahoe, CA.

William W. Wildeman (B) writes, "There are signs of hope in the church for a revival of the preeminence of the Gospel, a faithful biblical faith, and a sanctified life. I pray PTS will support God's work of revival wholeheartedly."



↑1955 In conjunction with the Presbytery of Pittsburgh, **Dorothea Nill Bowers (e)** has completed five missionary trips to Malawi, central Africa, where she has established a model kindergarten at Damosi mission that serves fifty village children.

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James R. Chambers (B) is part-time organizing pastor at Grace Presbyterian Church in Temecula, CA.

James Allen Nichols (M) is retired but working as interim minister in the Kansas City, MO, area.

Herbert A. Stocker (B) is parish associate at the First Presbyterian Church in Bethlehem, PA. His wife, **Jean W. Stocker (E),** is acquisitions librarian for the children's library, which now has over 1,200 volumes.



Alumni/ae Update

Why do I give to Princeton Seminary? Why should you? I suppose the first and most important reason is sheer gratitude. When I think of what Princeton has meant to my life, I think of a number of very special people whose lives have forever enriched and enlarged my own. Names like Allen, Anderson, McCord, Metzger, and Nichols come to mind. You probably have your own list. But when I think of the influence of those years, the blessings bestowed by faculty and friends, the faith that was broadened and deepened, the most natural word in the world to speak is a heartfelt, "Thanks!"

A second reason I give is out of a sense of indebtedness. I started my seminary years with some resources. What I did not count on was the birth of a child in our second year! When we ran short of money, the Seminary stood ready to help. I could not have completed my degree without their help. It has never felt right for me to have taken that help and not do something tangible to afford the same opportunity to others.

The third reason I give is that I believe so deeply in the mission of the Seminary. I love the church, and believe that the church deserves the very finest leadership it can get. Without it, the church languishes; with it, it thrives. Princeton, as much as any seminary in America, is deeply committed to the Christian church. For almost two centuries Princeton has produced pastors, scholars, and missionaries who have blessed the church. Through giving, I can play a small part in furthering that mission.

A final reason I give is that it is the right thing to do. Throughout the year I urge people to be faithful and generous stewards. How can I do so with integrity if I do not practice responsible stewardship myself? If I do not give gratefully and joyfully of my money, doesn't my plea for others to do so have an empty ring to it?

All of us give money grudgingly and joyfully. For me, car insurance is an example of "grudge money." For years one source of "joy money" has been the gift I have gladly offered to Princeton Seminary! I hope you find joy in your giving as well.

Todd B. Jones ('79B) is pastor of the First Presbyterian Church in Spartanburg, SC. He represents Region 6 of the Alumni/ae Association Executive Council (Washington DC, Virginia, North Carolina, South Carolina, and Georgia).

1956 Robert W. Jewett (B) retired on July 31, 1997, after serving for nineteen years as pastor of Catonsville Presbyterian Church in Baltimore, MD, and forty years in pastoral ministry.

Bruce R. Kennedy (b) served as resource coordinator for the Assembly Committee on Evangelism at the 209th General Assembly in Syracuse, NY, in June.

Arvest N. Lawson (M) of Fayetteville, AR, had his book *John Wesley and the Holy Spirit* published in February 1997 by Vantage Press. The book is a series of ten sermons on John Wesley's theology of the Holy Spirit.

Frederick E. Stock (M) returned to Pasadena, CA, in August, after having spent three years as volunteer pastor of the Kunri Ashram Church in Sindh, Pakistan. He and his wife, Margie, have been invited back for an additional two years to teach tribal converts.

1957 William G. Bodamer (B, '66D) was recently named professor emeritus of religion at Millikin University in Decatur, IL. Bodamer, who joined the Millikin staff in 1965 as chaplain and later served as chairman of the Department of Religion, will be the first director of Millikin's Pilling Chapel, which will be completed this fall.

J. Lawrence Driskill (M) recently published *Adventures in Senior Living: Learning How to Make Retirement Meaningful and Enjoyable* (The Haworth Press).

Charles L. Greenwood (B) and his wife, Betty, are enjoying sailing in the Bahamas six months out of the year.

James A. Micham Jr. (B) is the stated supply minister at Shady Side Presbyterian Church in Lexington, KY.

Donn D. Moomaw (B) is interim pastor at Village Community Presbyterian Church in Rancho Santa Fe, CA.

In May, **Terrence N. Tice (B, '61D)** was invited to give lectures and research seminars on Schleiermacher's theology at a number of universities in the United Kingdom.

1958 Thomas E. Fisher (B) is a member of the General Assembly Council and several committees of the General Assembly, including the Committee on Presbyterian Schools and Colleges and the Presbyterian Loan Investment Plan. He coordinated a presentation on the call system at last summer's General Assembly.

Alan J. Hagenbuch (B) has been pastor of Green Hill Presbyterian Church in Enterprise, AL, since June 1, 1996. He is also an adjunct pro-

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fessor of religion at Enterprise State Junior College where he teaches an introductory course in New Testament.

M. Lloyd Hiler (B) is presently practicing surgery at Baptist Memorial Hospital in Memphis, TN, and is associated with the University of Tennessee surgery department, also located in Memphis.

1959 Donald F. Chatfield (B) has published six of his sermons in *Seasons of Preaching: 160 Best Sermons from the Preaching Resource* Word and Witness, John Michael Rottman and Paul Scott Wilson, editors.

Arnold C. Harms (M) received his Ph.D. from Drew University in Madison, NJ, on May 24, 1997.

Darrel D. Meyers (B) is interim pastor of Grandview Presbyterian Church in Glendale, CA. He is also the chairperson of the Middle East Fellowship of Southern California.

1960 Tragic news from **C. Nelson Craig (B)** who reports that his son, Charles, was killed in an automobile accident on January 26, 1997, near Lancaster, OH, and leaves behind his wife, Ruth, and two children, Matthew and Kathyrn.

Preston Dawes (B) completed an interim ministry position at Loveland Presbyterian Church in Loveland, OH, in mid-July. It was his first stint in interim ministry.

Albert C. May Jr. (B) and his wife were in India during the months of February and March, where they developed adult literacy primers and trained tutors.

Peter S. Wendel (B) is now serving Westminster Presbyterian Church in Ft. Lauderdale and Westkirk Presbyterian Church in Pompano Beach, both in Florida. He is also a D.Min. candidate at Barry University in Miami Shores.

1961 Theodore N. Brossoie (B) is active as a presbyter and a pulpit supply minister in the Presbytery of the Peaks and is pastoral associate at Peace Presbyterian Church in Roanoke, VA.

Rodman L. Fridlund (B) retired again after completing his eighteenth interim—this one at the First Presbyterian Church in Petaluma, CA.

Alfred A. Glenn (b) is now an emeritus professor in systematic theology at Bethel Theological Seminary in St. Paul, MN.

Joseph T. Hourani (M, '82P) was stated supply pastor at the First Presbyterian Church in Williamstown, NJ, from 1996 to 1997.

Art Kinsler (B) participated with sixty-five other delegates in a mission consultation, hosted by the Presbyterian Church (USA) in Louisville on March 12 to 15 that continued discussions of cooperative mission efforts among the Presbyterian Church of Korea (Tonghap), the Presbyterian Church in the Republic of Korea, the Uniting Church in Australia, and the American denomination. Kinsler is a missionary in Seoul, Korea, with the PC(USA)'s Worldwide Ministries Division.

1962 William L. Eichelberger (B, '63M) is serving as interim pastor of Berean Presbyterian Church in Philadelphia, PA.

Clarence C. Payne (M) has been pastor of Lafayette Presbyterian Church in Tallahassee, FL, since April 1 of this year.

David J. Woehr (B) is pastor of Oak Grove Presbyterian Church in Retreat, NJ, and director of ministries at Bay Head Chapel in Bay Head, NJ.

1963 W. Richard Foster Jr. (B) is retired but serving part time as pastor to older adult ministries at the First Presbyterian Church in Lancaster, PA.

Donald R. Mitchell (B, '72D) is interim senior pastor at Myers Park Baptist Church in Charlotte, NC.

While camping in the Bottle Creek area above Encampment, WY, in the Sierra Madre mountains, **Ralph Nelson (B)** and his wife stumbled upon a beautiful site that had been designated a "memorial overlook," in memory of classmate **John McClure (B),** "a 'bred in the bone' Wyoming sheepherder" whose "only parish was at Encampment, where he served until his untimely death by stroke in 1981."



View from the John B. McClure Memorial Overlook in the Sierra Madre mountains in Wyoming.

1964 Georgine G. Caldwell (E) was ordained to the ministry of the Word and Sacrament on January 9, 1997. She has accepted a call to Galilee Prayer Center, Presbyterian Church in Taiwan, for a two-year term.

Akira Demura (D) is vice president of academic affairs at Tohoku Gakuin University in Sendai, Japan.

Tiew Tawat Pantupong (M) is in his seventh year as pastor of Wattana Church, 6th

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district, Church of Christ in Thailand.

1965 Leola Cooper (b) took her grandson, Jed, on an art lecture tour in Mexico last October.



Genevieve Metz Dox (E) has recently been elected to the United Church of Christ (UCC)'s New York Conference Lay Ministry Committee and the Nominating Committee, as well as registrar/treasurer of the UCC New York Women, and registrar/treasurer of the Black River-St. Lawrence Association, NY Conference, UCC.

S. Philip Froiland (M) has been elected secretary of the Board for Higher Education and Schools of the Evangelical Lutheran Church in America.

Having served for eighteen years as pastor of the First Presbyterian Church in Milford, DE, **John A. Gilmore (M)** is now interim associate executive presbyter for New Castle Presbytery.

Donald M. Mihaloew (B) is an associate professor at Northwest Christian College in Eugene, OR, where he teaches and supervises master's degree candidates in the marriage and family therapy program.

1966 Elizabeth G. Biggers (E) is completing work toward earning a Ph.D. in clinical psychology from Pacifica Graduate Institute in Santa Barbara, CA.

Ralph C. Chandler (M) has been named director of the School of Public Affairs and Administration at Western Michigan University in Kalamazoo, MI, where he has been a faculty member since 1976.

Garnett Foster (E) served as committee assistant for the Assembly Committee on Global Service, Witness, and Mission at the 209th General Assembly held in Syracuse, NY, in June.

Charles C. Martin (B, '76P) writes that he "had a wonderful experience teaching a class of eighty retired folks a course on the faith journey of Dietrich Bonhoeffer" at the Academy of Lifelong Learning in Wilmington, DE.

Mary Ellen ("Muff") McAllister (E) is both chair of the board of the School of Music and an adjunct professor of speech at Stetson University in Deland, FL.

1967 Kent Ira Groff (B) recently published two booklets, *Spiritual Practices for Beginners and Leaders* and *Spirituality Matters for Committee Members* (both CTS Press).

Richard C. Martin (M), professor and chair of the Department of Religion at Emory University in Atlanta, GA, has recently published *Defenders of Reason in Islam* (One World).

Ronald Roberts (b), a retired sales manager with Proctor and Gamble, and his wife, Jacque, are both elders at Erin Presbyterian Church in Knoxville, TN.

1968 Katherine G. Cronk (E), who is still director of Christian education at St. Thomas Presbyterian Church in Houston, TX, completed the three–year course in spiritual direction at the Cenacle in Houston. This summer, she studied in Rome.

Loren Stenberg (B) writes that after seventeen years at St. Barnabas Presbyterian Church in Richardson, TX, he has become a bilingual elementary school teacher in the local public school district.

Laird Stuart (B, '81P) served as moderator of the Assembly Committee on *The Book of Order* at the 209th General Assembly held in Syracuse, NY, in June.

1969 Rob Morrison (B), pastor of Santa Fe Presbyterian Church in Edmond, OK, which was recently awarded a Walton Grant as one of the outstanding new churches in the PC(USA), writes, "How did this new church happen?....We are an inclusive congregation that ...(does) not sit idly by. The worship is upbeat and lively with five active choirs already. The evangelism area leads the way...phoning prospective members, giving out brochures and bumper stickers, making home visits with cookies and flower bulbs.... Santa Fe is giving over $23,000 a year to General Assembly, the Theological Education Fund, the One Great Hour of Sharing, plus local community causes. The goal here is to increase mission giving by 1% each year. The youth have also gotten in on the action raising over $2,000 for their two mission trips this summer...." For more information, visit the Santa Fe web site at http://www.theshop.net/santafe.



Rob Morrison (left) and friend at the groundbreaking of Sante Fe Presbyterian Church.

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Paul E. Mundschenk (b) writes, "It's hard to believe I've been away from PTS for over twenty-nine years! Still, I hold sweet recollections of those days and appreciate my seminary education beyond measure."

1970 Bradley C. Hanson (D) recently published a book with Fortress Press titled *Introduction to Christian Theology.*

Francis J. Kinney Jr. (B, '68E) and **Roberta U. Kinney (B)** are co-associate pastors at Park Presbyterian Church in Beaver, PA.

1971 Keith W. Drury (E) has returned to Indiana Wesleyan University in Marion, IN, as an assistant professor of religion.

1972 Gary A. Dill (B) became president of McPherson College in McPherson, KS, in December 1996.

1973 Robert Craig (B) served as moderator of the Assembly Committee on Bills and Overtures at the 209th General Assembly held in Syracuse, NY, in June.

Tadataka Maruyama (D) is president of Tokyo Christian University in Japan.

Dale G. Tremper (B) is "finally ready to complete (his) D.Min. project at Perkins while preparing to begin providing congregational consultation and intervention."

1974 Peter Fribley (D), former pastor of the First Presbyterian Church in Oskaloosa, IA, and Dale Heights Presbyterian Church in Madison, WI, was a Fulbright scholar in Rijeka, Croatia, where he taught American literature for the 1995–96 academic year. Of his Fulbright experience he writes, "I went from thirteen years of full-time parish work to the Fulbright, a tribute to the flexibility of the Fulbright program and also to two parishes, and in particular my long-term parish in rural Iowa, that were supportive of a scholar-pastor. I had taken nearly all of my study leaves in Germany, mostly East Germany, studying the German church and Rembrandt.... Let no one say that it is only cushy, urban, tall-steeple parishes that are supportive of their pastors' serious intellectual pursuits. In wartime Croatia I found my pastoral skills and outlook at least as important as my academic knowledge or skills. While in Europe I also interviewed, in her office at "Presse Haus" in Hamburg, Countess Marion Doenhoff, editor of Germany's famed *Die Ziet,* and the only woman to have participated in the 20th of July plot against Hitler."

1975 Arthur B. Schute (M) became a certified priest chaplain (NACC) in December 1996. He is currently serving at Bon Secours-St. Joseph Hospital in Port Charlotte, FL.



Dr. Margaret Towner (left) and Jeanne Stevenson-Moessner ('75E) celebrate the 40th anniversary of the ordination of women in the PCUSA.

Jeanne Stevenson-Moessner (E) ↑ is currently an assistant professor in pastoral theology and Christian formation at Dubuque Theological Seminary in Dubuque, IA. Last October 24, 1996, while serving as an adjunct faculty member at Columbia Theological Seminary in Decatur, GA, Stevenson-Moessner was ordained in conjunction with Columbia's celebration of the 40th anniversary of the ordination of women in the Presbyterian Church. Present at the event was Dr. Margaret Towner, the first Presbyterian woman in either branch to be ordained.

1977 John Andrew Dearman (B) has been appointed acting academic dean at Austin Presbyterian Theological Seminary for the 1997–98 academic year.

Gary Filson (B) served as resource coordinator for the Assembly Committee on *The Book of Order* at the 209th General Assembly held in June.

Steven W. Koepke (B) is presently teaching English at Lecanto High School in Florida and is active in the First Methodist Church of Spring Hill where he teaches Sunday school, ushers, assists with worship and leadership, and occasionally preaches.

1978 Chaplain Jeffrey G. Guild (B) has been reassigned from Osan Air Base in South Korea to Altus Air Force Base in Oklahoma.

Jill Zook-Jones (b) recently began work as minister of Christian education at St. Bartholomew's Episcopal Church in Nashville, TN.

1979 Robert Hines (B) served as vice moderator of the Assembly Committee on Evangelism at the 209th General Assembly in Syracuse, NY, in June.

Timothy Jones (B) has recently published *The Art of Prayer* (Ballentine Books), which *Publisher's Weekly* praised as "deeply reflective meditation" and a "fine introduction to prayer." His future writing projects include two books on spiritual life themes to be published by Doubleday in 1999. In addition to pursuing writing, Jones works part time as editor of special projects for Upper Room Books in Nashville, TN.

John E. Martin (B) was organizing pastor and is now stated supply of West Valley Presbyterian Church in

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Avondale, AZ, which was recognized at the 1996 General Assembly as one of forty-three new church starts.

Neale L. Miller (B) is currently serving as pastor at Lakeview Presbyterian Church in New Orleans, LA.

Sharon L. Mook (B) received the doctor of theology degree from Luther Seminary in St. Paul, MN, on May 25, 1997.

Joon Suhr Park (D), dean of the Graduate School of Yonsei University in Seoul, Korea, is also president of the Korean Association of Accredited Theological Schools, president of the Korean Society of Old Testament Studies, and president of the Korean Association of Yonsei University's graduate schools.

Peter R. Powell (M), the executive director of the Interfaith Housing Association of Westport/Weston, Inc., Westport, CT, and an Episcopal priest, received a D.Min. from the University of the South in Sewanee, TN, on May 11, 1997. His project thesis was titled "Homeless in the Suburbs."

1980 Savage C. Frieze (B) and Anne Dunlap Frieze ('86B) have entered private practice in marriage and family therapy and pastoral counseling in Seattle, WA.

Donald Lincoln (B) served as resource coordinator for the Assembly Committee on the Board of Pensions at the 209th General Assembly in Syracuse, NY, in June.

Daniel J. Russell Jr. (B) was installed as pastor of the First Presbyterian Church of Springfield, NJ, on June 1, 1997.

David C. Stoker (B) has been called from South Jacksonville Presbyterian Church in Jacksonville, FL, to the First Presbyterian Church in Gastonia, NC.

1981 L. Lang Brownlee (B) is serving a one-year term as a visiting assistant professor of philosophy at the University of Indianapolis.

Sacred Poems and Prayers of Love, a new book by **Mary Ford-Grabowsky (B, '85D),** will be published by Doubleday in January.

John G. McFayden (B, '96D) is serving as a member of both General Assembly Council and the Committee on Theological Education and is chair of the Congregational Ministries Division. He was resource coordinator for the Assembly Committee on Mission Budgets at the 209th General Assembly held in Syracuse, NY, in June.

James C. Pannell (B) was recently promoted to senior vice president and chief operating officer—fixed income of State Street Research and Management.

Milton Winter (M) has recently published *Shadow of a Mighty Rock: A Social and Cultural History of Presbyterianism in Marshall County, Mississippi,* with Providence House Publishers.

1982 Daniel A. Corretore III (B) has accepted a call as pastor of North Rose United Methodist Church in North Rose, NY.

Barbara G. Hager (B), who earned a law degree from the University of Connecticut School of Law in May 1996, is presently an associate attorney at a small general commercial practice firm in New London, CT. She is active in the Presbytery of Southern New England on the Permanent Judicial Commission, and on the Leadership Development Committee of the Synod of the Northeast. She is "always looking for ways to combine work in law and ministry in the church," and would like to hear from anyone who shares that interest.

Jane Holsag (B) joined the teaching staff at Lithuania Christian College in Klaipeda, Lithuania, in August.

Roger P. Rabey (B) and his family moved to Scotland for the summer to participate in a six-week pulpit exchange.

Rochelle A. Stackhouse (B) preached the 1997 Baccalaureate sermon for Andover Newton Theological School's graduation in May. In June, her first book was published by Scarecrow Press: *The Language of the Psalms in Worship: American Revisions of Watts' Psalter,* number 8 in the Drew University Studies in Liturgy series. "Much of the primary source material for the book," she says, "came from the archives at PTS in the Benson collection." In addition to being senior pastor at the United Church of Christ in Norwell, MA, Stackhouse is also on the adjunct faculty at both Hartford and Andover Newton Seminaries, where she teaches preaching and worship.

1983 David C. Irwin (P) is minister of McCracken Memorial Presbyterian Church in Belfast, Northern Ireland. He had middlers Mac and Katy Schafer as his eleventh and twelfth consecutive annual student interns from PTS for the 1996–97 year; this year, middler Owen Stepp has joined him.

Dana C. Jones Jr. (B) served as resource coordinator for the Assembly Committee on Social Witness Policy at the 209th General Assembly in Syracuse, NY, in June.

1984 Ebenezer Obiri Addo (T), adjunct assistant professor of African studies at Drew University in Madison, NJ, has recently published *Kwame Nkrumah: A Case Study of Religion and Politics in Ghana* with University Press of America, Inc. The book examines how Nkrumah, Ghana's first post-colonial political leader, legitimized his rule.

Sally J. Dixon (B) has been working in a part-time shared ministry in new church development at St. Andrews Fellowship, PC(USA), of Kennebunk, ME.

Class notes

Brian Stratton (B, '97D) received his Ph.D. in theology from PTS on May 19, 1997.

1985 Ronald Insok Chu (B) is pastor of English ministry and education at Orange Korean Church in Orange, NJ.

Donald Hardie Fox (B) led the clergy forum at the International Kierkegaard Conference at St. Olaf College in Northfield, MN, in June 1997. He wishes more clergy would read Kierkegaard!

Rich Hagler (M) and his wife, Kim, career missionaries for OC International, have been actively "recruiting, training, counselling, and mobilizing …leaders to plant more and better churches." In May, they travelled to São Paulo, Brazil, to visit with one OCI team; this summer, they spent five weeks in Colorado Springs doing intensive missionary preparation.

James P. Suhman (B) became pastor of the First Presbyterian Church of Murphysboro, IL, on April 1, 1997.

1986 William B. Bailey (B) accepted a new call as pastor of the First Presbyterian Church in Richmond, KY.

Linda J. Fritz (B) is currently serving on the Yellowstone Annual Conference Board of Ordained Ministry and Episcopacy Committee. She serves the Ruby Valley Parish of the United Methodist Church in Sheridan, MT.

1987 Nansi H. Hawkins (B) is the new pastor of Sammamish Congregational Church in Redmond, WA.

David Charles Smith (B), pastor of Grace United Church of Christ in Allentown, PA, received his D.Min. from Eden Theological Seminary in Webster Groves, MO.

1988 Peter deVries (B) and his family traveled to Ghana in May 1997 for a three-and-a-half-week mission trip. The trip was facilitated, in part, by the Reverend **Dina Abbey-Mensah ('89E),** an Evangelical Presbyterian Church Christian program officer. During their sojourn, deVries and his wife, Shari, spoke and worshipped in a variety of churches. "Even in West Africa," says deVries, "the influence of PTS is felt strongly." ↓



1989 Victor Aloyo Jr. (B) served as moderator for the Assembly Committe on Global Service, Witness, and Mission at the 209th General Assembly in Syracuse, NY, in June.

E. Quinn Fox (M) is the new director of vocations and admissions at Austin Presbyterian Theological Seminary.

1990 Jeri Foster Ouzts (B) is coordinator of community services for the Volunteers of America in Columbia, SC.

Mary N. Pugh (B) passed her Ph.D. comprehensive exams at the University of Iowa's School of Religion in Iowa City in March 1997.

1991 Greg Cootsona (B) is associate pastor for program development at the Fifth Avenue Presbyterian Church in New York City and is taking part in the PTS continuing education department's project in congregational spirituality.

Colette L. Halverson (B) is pastor of Evanshire Presbyterian Church in Skokie, IL.

Donald C. Mullen (B) is director of global health outreach for the Christian Medical and Dental Society and is chairman of the board of the Philadelphia International Foundation.

Christopher M. Myers (B), associate pastor of the First United Methodist Church in Mount Pleasant, IA, was ordained an elder in the United Methodist Church at services held on June 8, 1997, at the Hilton Coliseum in Ames, IA.

1992 Nelson Ould (G) was ordained in January 1997 and installed as associate pastor of the Third Presbyterian Church in Richmond, VA.

J. Bradley Wigger (D) is the new Second Presbyterian Church Professor of Christian Education and director of the Louisville Center for Christian Formation in Families and Congregations at Louisville PresbyterianTheological Seminary in Louisville, KY.

1993 Joy Abdul (E) was recently appointed to the largest Presbyterian church on the island of Trinidad. She says, "It is history making for that congregation and for the entire four-point parish. It is the first time they have ever had a thirty-two-year-old, single, female pastor. They have never had a woman minister, never had a 'single' minister, never had a 'young' minister…. Please pray for me and the Presbyterian church in Trinidad."

Lisa Bobb (B) has been serving as the associate pastor of St. Paul's Lutheran Church in Walkersville, MD, since 1995.

Jay Cooke (B) is pursuing an S.T.M. at Yale Divinity School. His wife, **Judi Meyers Cooke (B),** has taken up amateur figure skating and has already competed in what she calls "two very low level competitions," in which she finished second in both!

Marnie Mullen Crumpler (B) is serving as the associate pastor for congregational life at the First Presbyterian Church in Houston, TX.

Class notes

Ben Daniel (B) is pastor of the Community Presbyterian Church in Gonzales, CA. He says that in his spare time he "has been moonlighting as a bass player with a local rock/folk/country combo called 'The Preacher and the Teachers.'"

Mark Douglas (B, '94M) is at the University of Virginia in Charlottesville working on his Ph.D. dissertation—analyzing the way that several Christian ethicists have adopted both William James's and John Dewey's understanding of pragmatism—and teaching medical ethics classes at Virginia Commonwealth University in Richmond.

Lynn Barger Elliott (B) and her husband, **Mark Barger Elliott (B),** both serve at the First Presbyterian Church in Ann Arbor, MI. Mark is the associate pastor for youth and adult education; Lynn serves as associate pastor for youth and evangelism. In addition, she is on the board of SAFE house, a women's shelter.

Gotthard Fermor (M), who has been teaching at the Institute for Hermeneutics Protestant Facility of the University of Bonn/Germany while he completes his dissertation on "Pop Music and Religion," recently began work as an associate pastor in a church in Bonn.

Carmen Fowler (B) is serving as pastor at Rabun Gap Presbyterian Church in the mountains of Northeastern Georgia. She says, "It is an awe-inspiring place full of mission-minded people. Churches are the natural meeting point in this Bible-belt enclave where…rural poverty is severe and the threat of federal cuts is…a reality. Ecumenism is how our network of tiny churches survive, and there is little time amidst our need-based ministries to discuss our many differences."

Paul Johnson (B) is serving as university minister at International Christian University in Tokyo, Japan. He says that his "most memorable ministry experience…came last March when (he) led twenty-five ICU students to Payap University in Chang Mai, Thailand, for the 16th annual "Build Together" camp. Fifty Thai and Japanese university youth spent one week in a small village building a church…and, more importantly,…building international Christian friendship. I truly believe the Spirit of God was with us in our combined labors…and in our abundant laughter."

Jin S. Kim (B) led a team of twenty-six members on a short-term mission trip to Merida in the Yucatan this past summer to lead vacation Bible study, teach the locals conversational English, and help with the construction of a church building.

Steve Seay (B) is currently living in Denver, CO, where he serves as a social worker in a psychiatric nursing home in the Denver area.

Weddings &Births

Weddings

Claire Twose to Douglas E. Bartlett ('55B), June 1, 1997
Gail B. Nicholas ('84B) to James Schneider, June 21, 1997
Corinne A. Hall to Stephen A. Kisslinger ('88B), October 18, 1997
Kristi Celeste Wedemeyer to Matthew W. Hilgaertner ('96B), May 25, 1997
Kristin Lee Swartz to Nicholas Q. Sorani ('96B), July 26, 1997

Births

Hannah Kye to Jeanne Matthews Sommer ('86B) and Rudi Sommer, in July 1997
Josiah David to Laurie Smith and David Charles ('87B) on July 31, 1997
Chloe Elizabeth to Susan and Gordon B. Mapes ('87B), on June 26, 1997
Carissa Nicole to Anna VonWinckler ('87B) and Larry Bauerband ('90B) on January 5, 1996
Logan Alexandra to Lindsay Armstrong ('94B) and Mark Douglas ('93B, '94M) on July 24, 1997

1994 Jacqueline Lapsley (B) taught at the Youth Theology Institute held at Candler School of Theology in Decatur, GA, during the past summer. She is currently working on her Ph.D. dissertation at Emory University.

Alyce M. McKenzie (D), a consultant in preaching to pastors of the eastern and central Pennsylvania annual conferences of the United Methodist Church, has recently published *Preaching Proverbs: Wisdom for the Pulpit* with Westminster/John Knox Press.

Kathryn Bowers Pettersen (B) is doing a year-long CPE residency at the Mayo Clinic in Rochester, MN.

Jana Riess (B) is doing graduate studies at Columbia University in New York City.

Ernestine Winfrey (B) has been named director of the Good News Home for Women, a twelve-bed drug and alcohol residential treatment facility in Flemington, NJ.

1995 Steven P. Engstrom (B) has moved to Jacksonville, FL, with Shoresh Study Tours (USA Office), a ministry of Christ Church, Jerusalem, in preparation for full-time ministry in Jerusalem.

Yong Hwan Kim (B), minister of the children's department at the Korean Community Presbyterian Church in Atlanta, GA, received his Th.M. from Candler School of Theology in May 1997.

Class notes

On the Shelves

On the Shelves features book recommendations from a variety of Princeton Seminary faculty and staff, with the hope that these suggestions will help alumni/ae choose books that will contribute to their personal and professional growth.

From Kenda Creasy Dean, assistant professor of youth, church, and culture and director of research and development, Institute for Youth Ministry

Family-Based Youth Ministry: Reaching the Been-There, Done-That Generation, by Mark DeVries ('86B). Downers Grove, IL: InterVarsity, 1994. This is the book to read about youth ministry in the '90s, not because author Mark DeVries has all the answers, but because he asks the right questions. By relocating youth ministry in the context of "family" rather than in the context of "program ministry," DeVries raises questions that youth ministry has avoided for most of the twentieth century. Although DeVries takes seriously the role of the nuclear family in pastoring its own children, he is equally committed to the ministry of the entire church "family" on behalf of adolescents who need an "extended family" as they necessarily distance themselves from their families of origin. This book sets a new and welcome course for congregational youth ministry entering the twenty-first century.

Adolescent Girls (Creative Pastoral Care and Counseling Series), by Patricia H. Davis ('84B, '92D). Minneapolis: Augsburg Fortress, 1996. From her opening quotation—"I feel stupid and contagious"—to her closing benediction in which she recalls the story of Jairus's daughter who came back to life to resume her rightful place in the world, author Patricia H. Davis demonstrates a deep appreciation for both the experience of adolescent girls and the resources of Christian faith. A useful resource to anyone who pastors or parents adolescent girls, this is a book whose strength lies in Davis's recognition that all girls struggle with growing up in ways that merit the attention and creative care of adults who love them. Considering such diverse topics as girls' social location in American culture, their particular spirituality, their psychological development, and their place in the family, Davis provides resources and directions for adults who stand beside adolescent girls as they develop healthy skills of resistance, resilience, and grace.

From Jeffrey V. O'Grady, director of vocations and admissions

Religion and American Education: Rethinking a National Dilemma, by Warren A. Nord. Chapel Hill, NC, and London: University of North Carolina Press, 1995. Our society is increasingly dissatisfied with public education, as is evidenced by the growth of both private education and home schooling. Philosopher Warren Nord examines one of the primary causes of this discontent: the secularization of American education. Nord aspires to "chart a middle course" through the turbulent waters of debate over issues surrounding the separation of church and state. His argument proceeds along philosophical, educational, political, and constitutional lines and concludes with practical suggestions for taking religion seriously as a part of public school and university education. He seeks to "restore the tension" between secular schools and religious faith so that both receive fair and reasonable treatment and neither is slighted. Yet, with sights leveled on public education's systematic exclusion of religious themes and history in its textbooks and core curriculum, Nord pulls the trigger, arguing for religious studies as "an established field in public education as it is now in higher education." One alternative solution proposed is the support of voucher plans, argued to be substantively neutral between religion and non-religion and, thus, closer to the First Amendment's proper interpretation of neutrality. There is more breadth than depth in this treatment of the issues, but Nord has a significant contribution to make to an important discussion.

The Whole Shebang, by Timothy Ferris. New York, NY: Simon & Schuster, 1997. For those who enjoy keeping abreast of the newest discoveries at the outer limits of both our universe and our understanding, here is a readable overview of the history of cosmology and astrophysics. Using helpful analogies and memorable anecdotes, author Timothy Ferris describes the world of quasars, supernovas, black holes, and time travel in language that makes those mysteries accessible to those with limited scientific background. It is clear that Ferris enjoys what he is doing and comes from the same galaxy as Isaac Newton, who is said to have described himself, as a scientist, "like a child at play" on the shore of an ocean of knowledge. Ferris is not, however, a cosmologist who gazes into the heavens, ponders the universe, and then declares: "O Lord, our God, how majestic is your name in all the earth!" While he is willing to wrestle with the classical intellectual proofs of God's existence, in the end he takes his position among the agnostics. A strict barrier between the insights of science and those of religion is maintained.

Arturo Pierre Lewis (B, '96M) is the new pastor at Serenity Baptist Church in Paterson, NJ.

Maryann McFadden Meador (B) was ordained a deacon in the United Methodist Church in June 1997 and appointed to Cooper United Methodist Church in Cooper, TX.

Lisa N. Schilbe (B) is associate pastor at the First Presbyterian Church in Carson City, NV, "nestled 4,700 feet high in the Sierra Mountains, only minutes from beautiful Lake Tahoe" where she "works with the youth groups, preaches once a month, prays before the state Senate and Assembly on occasion, and (spoke) at a women's retreat this fall."

R. Scott Trevithick (B) was the Nevada Presbytery minister commissioner to the 1997 General Assembly.

1996 William E. W. Robinson (B) completed a summer CPE unit at Bowman Gray School of Medicine in Winston-Salem, NC, in early August and immediately began a two-year parish residency at the Second Presbyterian Church in Indianapolis, IN.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

Once upon a Time in Brooklyn...

A Native Son Rebuilds a Church

In many fairy tales, and movies of fairy tales, there is a magic moment at which a transformation occurs. A repugnant beast turns into a handsome prince in *Beauty and the Beast.* A young girl thought to be dead comes to life in *Snow White.* And in Disney's most recent release, *Sleeping Beauty,* a determined prince inspired by love cuts through dense thickets of thorns and rouses a sleeping population with a kiss.

Though Victor Aloyo was born and raised in Brooklyn, the son of a supermarket owner and a high school teacher, his story resonates with a similar magic, a magic he attributes not to fantasy but to the grace of God.

Once upon a time, in 1902, a church was constructed in East Brooklyn that ministered to the predominantly Italian/German/Polish community. The church thrived and membership grew to 300. But in the '40s, many members of the church community moved from the city to the suburbs, and only a remnant of the original membership remained. Soon, there was an influx of Caribbean and South American immigrants into the neighborhood, and a second constituency rose up. But the church was poor and lacked both money and leadership. Forty years passed and the building, like the congregation, slowly decayed.

By 1989, the year Aloyo graduated from Princeton Seminary, all that was left of the church was a shell. The interior was decrepit; walls were crumbling and beams were exposed. Birds flew through the windows broken by vandals and left their droppings on the altar and pews. A twelve-foot-high fence with barbed wire, the last resort of the handful of remaining members, surrounded the church in an attempt to prevent further damage.

The Presbytery of New York City decided to close the church and sell the facility. But the dozen members remaining believed "the area (was) viable for Reformed witness" and refused to go.

Enter Aloyo, a seminarian from Princeton employed as director of urban ministry by the New York City Mission Society between his middler and senior years, who felt called to return home. Aloyo recalls his wife's blank expression as the two of them stood looking at the pulpit. He recalls, too, the sense that he had of the possibilities that lay ahead.

"The people, the remnant, wanted a vision," Aloyo said. "I decided to make my preaching motivational, to take the Deuteronomaic stories and apply them here."

Thus, his first step in rebuilding the church was not to clean the years of debris out of the balcony or tear down the wire fence. Rather, it was to address the inner needs of the people, to lift them up and to remind them that they (were) chosen by God.

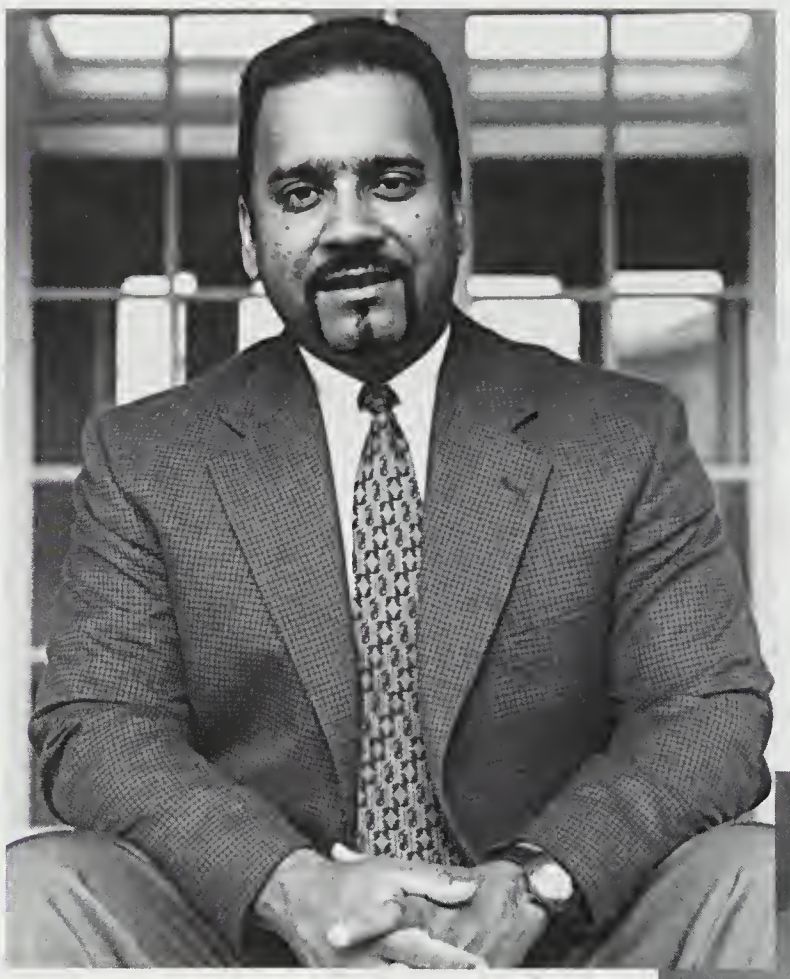


photo: Chrissie Knight

"All possibilities exist," Aloyo reminded his parishioners, "if you know who you are."

Unlike in fairy tales, where someone with a magic wand makes the improbable (if not impossible) happen immediately, the transformation of Redeemer Presbyterian Church took considerable physical, emotional, and mental effort.

The new, young pastor went door-to-door in the neighborhood introducing himself to parents and youth. He made a daily forty-five minute commute to play basketball with the young people so that they could get to know him. He united the two remnant congregations and began a bi-lingual (English-Spanish) service, sharing with the people that he had much to learn from them. "Help me," he said, "and you will see where my heart is."

Within his first three months as pastor, the congregation had grown from twelve to fifty, many of the new members youth. Small groups were developed and met on a regular basis. The session met at Aloyo's house to go over the five-year plan that he and the members of the church had developed together. The magic of God's grace had started to work.

Aloyo and his congregation rallied on the theme "Let us rise up and build." (Nehemiah 2:18) They determined four goals on which to focus: developing educational ministry, renovating the facility, developing youth and young adults ministry, and reaching out to the community. The initial goals were all realized, some slowly and some quickly.



outStanding in the field

Within five years, the Sunday school had developed into eleven classes and the youth ministry program into four age groups, each named by its participants: Pathfinders (senior high), Genesis (junior high), Servants of the Savior (grades 4 through 6), and Kids of the Kingdom (K through grade 3). The young people were (and are) full participants in the services and act as liturgists, lectors, ushers, oblation bearers, and babysitters. The church experienced a "domino effect" as young people attracted more young people who attracted more young people.

Physically, Redeemer Presbyterian Church experienced a Cinderella transformation. The once delapidated building is now a tribute to God's grace and to the talents and efforts of both the pastor and the congregation. As a result of Aloyo's knowledge of architecture (he was, at one time, offered full scholarships to both the Pratt Institute and Cooper Union in architecture), a parishioner's expertise as a contractor, and the general efforts of the church community to both design and build the structure, Redeemer now houses a lovely sanctuary with a hand-carved cross, a sound-proof nursery, and an eleven-paneled, movable wall that can accommodate the diverse programs that take place within its walls.

Among these activities are the House of Praise "coffeehouse" for young adult fellowship; an after-school tutorial program on Monday through Friday afternoons implemented by the Pathfinders, who serve as tutors, and their parents, who act as coordinators; classes in computer literacy and English as a Second Language (ESL); and the weekly Thursday Age of Jubilee program for those fifty years old and over.

How has the congregation been able to sustain such growth, both physically and financially? In part, Aloyo acknowledged that there have been "fairy godmothers" along the way—the Madison Avenue Presbyterian Church contributed funds toward the renovation of the building, and both NYNEX and Astoria Federal Bank donated computers for the after-school program. In part, he credits the congregation, eighty percent of whom are between eighteen and forty years old, for their willingness to "try new things...to redevelop their whole understanding of ministry... and to give their best because they know who they are giving it to."

Today, Redeemer Presbyterian Church is a lively place, especially on Sundays when, in addition to a congregation-wide prayer service, Sunday school, and a bi-lingual Spanish-English worship service, there are additional services conducted by the Sandol Fellowship (Korean) and the Hindi-Punjabi Fellowship.

The guiding theme at Redeemer is "one community celebrating the Kingdom." Flags from the thirty-two countries that compose the congregation hang above the pews, and "an intentional effort is made," said Aloyo, "to both confront and combat the sense of racism and discrimination that is so overwhelming in our world today." Education, rather than assimilation, is the goal, according to Aloyo.

"We safeguard the worship practices of each culture," Aloyo said. "The people of God are called together. Everyone participates together as members of one church, not as tenant and landlord."

Most fairytales end with the phrase, "and they lived happily ever after." For Aloyo and his congregation, however, there is no such sense of completion. Rather, they embrace the idea that they "are on a great adventure" that is filled with the kind of magic that only God can provide. ❙

Out of the Depths

Margaret Howland Dives for Images from the Deep



Like many young pastors who are devoted to their work, Margaret (Peggy) Howland found in her thirteenth year of ministry that she was acutely lonely. Her only friends were her colleagues in the church. So Howland resolved to "get a life." The result has been a twenty-five-year passion for underwater photography.

A member of the Class of '58, Howland stumbled into her avocation by chance, though she had been interested in photography since childhood. Her first pastorate was at Woodside Presbyterian Church in Troy, New York. While in Troy, she became very active in the Schenectady Photographic Society where she competed in the color slide group. "The photography excited me. Through the monthly competitions, I learned technique, composition, what creates impact in a photograph," she recalls. "And I learned that the way to make friends was through mutual activity."

During her first summer at Woodside, the summer of the Woodstock music festival, Howland founded South End Summer Program. Initially a day camp, the program grew to include a youth center, a remedial education program, and a day camp for developmentally disabled children as well. She became so involved with the program

outStanding in the field



that it was eventually renamed the Margaret E. Howland Summer Program, but not without great personal cost.

By the summer of 1973, Howland was at the point of exhaustion. Her initial summer plans to take time for herself and to go whitewater rafting through the Grand Canyon ran aground, and she found herself registering for a single's tour to Hawaii. "I knew I would have fun because I had my camera," Howland says. She also had a great sense of adventure.

Howland signed up for a two-hour scuba diving lesson. On her first and second dives she saw a moray eel and an octopus, as well as innumerable other wonders of the deep. "I thought to myself, there has to be some way to get a camera down here," she reflects. The next day, while diving off Maui, she borrowed the dive master's camera, and an avocation was born.

When she returned to Troy, Howland registered at the YMCA to get certified in scuba diving. "And I bought a wig because the 'Y' didn't have any hair dryers," she adds.

Since then, Howland has travelled all over the world to dive. "Scuba diving has taken me to places where people are very poor—Micronesia, Egypt, Mexico, the Caribbean, and Central America," Howland says. "I've visited churches and missions in each place. I've seen a lot of poverty and read a lot of the Gospel of Luke. He had such a concern for the poor."

On each diving vacation that she has taken since 1973, Howland has chosen one book of the Bible to read and reflect on. "In St. Thomas and the British Virgin Islands I read the Gospel of John," she says. "I was astonished because I then saw the place of water in John. Almost every chapter mentions water. Both the Baptism and the Lord's Supper are told in a unique way in John that reflects his theology."

Her time spent in and on the sea has increased her appreciation for the Psalms ("especially Psalm 107, verses 23 to 32. The 'wonder' is the way the wind whips up the waves") and for Jesus' humanness. "It occurred to me one night when we were sailing that Jesus fell asleep because he was seasick. He had his head on a cushion. That's what you do when you're seasick!" (Mark 4:35-41)

Howland's congregation at South Presbyterian Church in Yonkers, New York, where she has been pastor since 1979, has benefitted from her experiences. Not only have they enjoyed their pastor's award-winning photographs, articles, and slide shows, they have also heard her reflect on the octopus ("a really vulnerable creature"), the shark ("totally misunderstood"), and other marine life in her sermons.

Howland's ministry has extended beyond her church. She has shared her underwater experiences and her knowledge of marine biology with audiences of all ages, from nursery schools to nursing homes.

She has participated in several expeditions with CEDAM, an adventure organization dedicated to scientific and educational study, including a fish collection in Honduras in 1990, a squid research expedition in Little Cayman in 1992, and a reef study for the departments of fishery on St. Kitt's and Nevis islands in 1993.

A lieutenant commander in the US Power Squadron, she is also both the squadron and district chaplain and an adminstrative officer. She has blessed fleets and executed a burial at sea.

Though she jokes that she "specializes in underwater weddings," she has yet to perform one. Only because she hasn't been asked!

Howland intends to dive for as long as she can. But she also has another interest to pursue and to photograph—wildflowers. Maybe it's time to "consider the lilies of the field"?



Obituaries

• James W. Butler, 1927B

James W. Butler died on March 29, 1997. He was ninety-four years old. Ordained by the Presbytery of Westchester on October 6, 1927, Butler began his career as pastor of Mt. Kisco Presbyterian Church in Mt. Kisco, NY, where he served from 1927 to 1940. He then relocated to Arkansas where he was pastor of the First Presbyterian Church (US) in Fayetteville from 1940 to 1952; from 1952 to 1964, he was pastor of the First Presbyterian Church in Magnolia. During his pastorates, he established a ministry to students at the University of Arkansas in Fayetteville and received his D.D. from Arkansas College in 1947. He is survived by his wife, Grace, and three daughters.

• John C. Lime, 1932B

John C. Lime died on May 29, 1997. He was ninety-one years old. Lime was ordained by the Presbytery of Monmouth on June 30, 1932. From 1932 to 1940 he was pastor of Delanco Presbyterian Church in Delanco, NJ. From 1940 to 1944, he pastored the Fifth Presbyterian Church in Trenton, NJ. For the next two years, he served as a chaplain in the US Naval Reserves, and then relocated to North Carolina where from 1946 to 1950 he served as pastor of both the First Presbyterian Church (US) in Andrews and Robbinsville Presbyterian Church and was stated supply pastor for Community Presbyterian Church in Fontana. From 1950 to 1970, he was pastor of Canton Presbyterian Church in Canton, NC. He retired in 1970 and is survived by his wife, Jessie.

• Delbert P. Jorgensen, 1937b

Delbert P. Jorgensen, a Presbyterian missionary and pastor, died on June 27, 1997, at the age of eighty-five. He was ordained by the Presbytery of West Jersey on November 18, 1952. Before that time, he served as a missionary under the Presbyterian Board of Foreign Missions in Peru from 1938 to 1940. His pastorates in the United States, spanning 1940 to 1957, included the Congregational church in Comfrey, MN, and Presbyterian churches in Mansfield, LA; East Paterson, NJ; Mars, PA; and Salem, NJ. He was pastor of the Fourth Presbyterian Church and Lawndale Presbyterian Church, both in Philadelphia, PA, during the late 1950s and the 1960s. He is survived by his wife, Ruth; his sons, John and Peter; and two granddaughters.

• Hugh F. Ash, 1941B

Hugh F. Ash died on May 28, 1997. He was eighty years old. Ash was ordained by the Presbytery of Holston on June 7, 1941. He served in Presbyterian congregations in Ohio, West Virginia, and Florida. He began his career as pastor of Conduit Presbyterian Church in Conduit, OH, where he served from 1941 to 1946. From 1947 to 1951, he was pastor of the First Presbyterian Church in Xenia, OH; from 1954 to 1959, he was pastor of Village Chapel (PCUS) in Charleston, WV. His final pastorate was at the First Presbyterian Church in Deland, FL. King College awarded him an honorary D.D. in 1958. He is survived by his wife, Nina.

• Duncan N. Naylor, 1941M

Duncan N. Naylor died on March 4, 1997. He was eighty-three years old. Ordained by the PCUS Presbytery of Red River on July 25, 1937, Naylor pastored a number of congregations in the South. He began his career as pastor of both Alabama and Alto Presbyterian Churches in Choudrant, LA, from 1937 to 1938. From 1938 to 1940, he was assistant pastor of Government Street Presbyterian Church in Mobile, AL; he was stated supply at both Stockton and Bay Minette Presbyterian Churches in Stockton, AL, in 1940 and pastor of the First Presbyterian Church in Canton, MS, from 1941 to 1942. From 1942 to 1968, he served as a US Army chaplain. He is survived by his wife, Doris.

• Arthur B. Smith, 1942B

Arthur Smith died on May 26, 1997. He was eighty years old. Smith was ordained by the Presbytery of St. Louis on June 15, 1942. He served as pastor of the First Presbyterian Church in Greenfield, MO, from 1942 to 1943 and again from 1946 to 1948. He was a veteran of World War II and served as a US Army chaplain from 1943 to 1946. From 1948 to 1953, he was pastor of the First Presbyterian Church in Neosho, MO. That year, he began his twenty-eight-year tenure as pastor of the First Presbyterian Church in East St. Louis, IL. Smith was stated clerk of the Presbytery of Alton for ten years and served as chairman and secretary of the commission on religion and race of the Synod of Illinois. He was moderator of the Elijah Parish Lovejoy Presbytery in 1971. Illinois College, on whose board of trustees he had served for ten years, awarded him an honorary doctor of humane letters degree in 1978. He is survived by his wife, Florence; two sons, Arthur, Jr. and David; and two grandchildren.

• Theodore P. Valenti, 1944B, 1949M

Theodore Valenti, a pastor and teacher, died on February 23, 1997. He was seventy-eight years old. A native of New York City, Valenti was licensed by the Presbytery of Brooklyn-Nassau on June 26, 1944, and was ordained by the Presbytery of Athens on October 5, 1944. He began his career as pastor of the First Presbyterian Church in Gallipolis, OH, where he served from 1944 to 1946. From 1948 to 1952 he was pastor of the Presbyterian Church of East Brooklyn in NY. In 1953, he began teaching in the New York City public school system. He is survived by his wife, Catherine.

• George Cyrus Bingman, 1949M

George Bingman died on June 18, 1997. He was seventy-nine years old. Ordained by the Evangelical and Reformed Church (now the United Church of Christ), Reading Synod, on May 16, 1943, he was pastor of Coopersburg and Friedens charge in Coopersburg, PA, from 1943 to 1950. From 1950 to 1958, he served as a chaplain in the US Navy. For the next twelve years, he was pastor of St. John's United Church of Christ in Shamokin, PA. He was called as pastor of the Fourth Presbyterian Church in Harrisburg, PA, in 1970.

• Irving Russell Phillips, 1949B, 1980p

Irving Phillips died on June 16, 1997, at the age of seventy. He was ordained by the Presbytery of Redstone on July 13, 1950. His first pastorate was at East Liberty Presbyterian Church in Vanderbilt, PA, where he served from 1950 to 1954. Concurrently he was stated supply at Tyrone Presbyterian Church in Dawson,

Obituaries

PA, from 1952 to 1954. He then served as associate pastor of Drayton Avenue Presbyterian Church in Ferndale, MI, from 1954 to 1958. Additional pastorates include Cavalry Presbyterian Church in Logansport, IN, and the First Presbyterian Church in Lansing, MI.

• William B. Abbot, 1950B

William B. Abbot, a Presbyterian pastor and social worker, died on June 6, 1997. He was seventy-three years old. Ordained by the PCUS Presbytery of Orange on October 8, 1950, Abbot was pastor of Milton-Semora PCUS Church in North Carolina from 1950 to 1951. In 1952, he did his clinical pastoral training (CPE) at Philadelphia State Hospital in Philadelphia, PA, and then served as pastor of Berryville Presbyterian Church and Stone's Chapel Presbyterian Church, both in Berryville, VA. From 1957 to 1961, he was pastor of Oakdale Presbyterian Church in Norfolk, VA. He then served as youth pastor at the First Presbyterian Church (USA) in Anaheim, CA, until 1966. Abbot was also a social worker with the County Department of Welfare in Los Angeles, CA. He is survived by his wife, Betty, and his daughter, Margli Abbot Auclair.

• M. Scott McClure, 1951B

M. Scott McClure, a trustee of Princeton Seminary since 1987, died on August 30, 1997. He was seventy-three years old. Ordained by the Presbytery of Union on July 5, 1951, he was executive presbyter of the Presbytery of Union in Knoxville, TN, from 1951 to 1953. His pastorates included North Hills Presbyterian Church in Knoxville and the First United Presbyterian Church in Cincinnati, OH, where he was associate pastor from 1956 to 1957. The following year he accepted a call as associate pastor of the Second Presbyterian Church in Knoxville; in 1964 he became pastor of the First Presbyterian Church in Waukesha, WA. In 1967, he became pastor of Independent Presbyterian Church in Birmingham, AL, where he served for the remainder of his ministry. McClure served on many community and denominational committees and projects, including the denomination's Council on Theological Education and the Task Force on Evangelism and Church Growth. He is survived by his wife, Peggy; his sons, Scott and John ('84D); and his daughters, Jane, Marian, and Melissa.

• William R. Grace, 1955B

William R. Grace, a Presbyterian minister and a social activist trained in community organizing by Saul Alinsky, died on March 28, 1997. He was sixty-nine years old. Ordained by the Presbytery of Philadelphia on May 25, 1955, he first pastored the Mountaineer Mining Mission in Four States, WV, from 1955 to 1957. From 1957 to 1962, he was pastor of the First Presbyterian and Olivet Presbyterian Churches in Wilmington, DE, where he became active in the civil rights movement. In 1962, he became director of Urban Work in San Francisco, CA, where he served seven struggling inner-city churches until 1969. In 1969, he became director of the Center for Urban Encounter in Minneapolis, MN, where he served for the next thirteen years. During this period, Grace played a seminal role in the protests against the manufacture of cluster bombs by Honeywell, Inc. In addition, he became involved in labor disputes and community issues. Between 1985 and 1995, he worked with inner-city churches in both New York City and Chicago before his health began to deteriorate. During his life he was proud to say that he marched with Martin Luther King Jr. in Selma, befriended Cesar Chavez in California, and went to court with the Black Panthers in San Francisco. He is survived by his former wife, Elizabeth; two sons, Andrew and Jeffrey; a daughter, Judith; and five grandchildren.

• John D. Bolens, 1956B

John D. Bolens died on September 20, 1996, following heart surgery in Tampa, FL. He was seventy-three years old. He was ordained on December 2, 1959, by the Congregationalist Christian Church, New Mexico-El Paso Association, Congregationalist Conference of Southern California and the Southwest. Bolens received his M.R.E. from Union Theological Seminary in New York City in 1957 and served churches in the Southwest and the Northeast as a minister of Christian education. From 1959 to 1961, he was at the First Church in Albuquerque, NM; in 1961, he served at the First Church in Glendale, CA; and from 1963 to 1966, he was at Community Church in Williston, NY. In addition, Bolens worked as a salesman in both Ohio and California.

• Ernest Colvin Baird, 1968D

Ernest Colvin Baird, a Presbyterian pastor and educator, died on February 15, 1997. He was seventy-eight years old. Ordained on October 9, 1940, by the Cumberland Presbyterian Church in the Presbytery of Princeton, Baird was a graduate of both Cumberland Presbyterian Theological Seminary and Louisville Presbyterian Theological Seminary. He first served as pastor of Fairfield Cumberland Presbyterian Church, in Fairfield, IL, from 1943 to 1945. From 1945 to 1947, he served as a chaplain in the US Army. He then relocated to Tennessee where he pastored Yorkville Presbyterian Church from 1947 to 1953 and Sharon Presbyterian Church from 1953 to 1955. In 1955, he became director of the Church Development Foundation in Mackenzie, TN, and a professor at Cumberland Presbyterian Seminary. In 1962, he became a professor at Memphis Theological Seminary where he also served as dean from 1977 to 1978 and president from 1978 to 1984. Despite his retirement in 1984, he served as pastor of Mt. Carmel Cumberland Presbyterian Church in Laconia, TN, until 1990. He is survived by his wife, Thalia.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

W. Roy Bradley 1915b
John B. Miller 1933b
Albert Karnell 1937B, 1939M
Thomas S. Wood 1947b
Dorothy J. Sapp 1959U
Jane E. Magnan 1964E
James W. Daniels 1978E
Avuru Auda 1979M

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

The Taxpayer Relief Act of 1997, enacted into law last summer, touches on many issues of importance to the American taxpayer. Among them are a number of provisions that relate to charitable giving. They are, in the main, quite positive and encouraging to those for whom support of the Seminary and other charitable causes is an important expression of their stewardship. For example, the amount of charitable giving you can deduct from your taxable income remains unchanged, with carryover privileges as in the past; gifts of appreciated securities and/or other property held for more than one year continue to receive favorable tax treatment; and the amount you can leave through your estate to charities you wish to remember continues to be unlimited.

Under this act, there is an important new distinction that is helpful when making a charitable gift using appreciated property. Take securities as an example. The benefits, from a tax standpoint, of making a gift to the Seminary of appreciated securities held long term (more than one year) are two-fold: first, you can deduct the gift for income tax purposes at full fair market value at the time of the gift; and second, you avoid the capital gains tax you would otherwise have to pay if you sold those securities instead of donating them.

The distinction made in the Taxpayer Relief Act of 1997 has to do with the maximum rate of the capital gains tax and the length of time appreciated property is held. For securities owned longer than eighteen months, the maximum tax rate is now 20 percent, while the maximum rate for those owned between one year and eighteen months ("mid-term property") is 28 percent. As a result, when choosing appreciated securities for use in charitable giving, a greater tax savings is experienced by selecting from among those falling in this "mid-term" group, all else being equal. You may wish to keep that in mind when selecting securities to use in year-end giving and/or for funding life income gifts.

For further information about this legislation as it pertains to charitable giving or life income opportunities available through the Seminary's planned giving program, you are welcome to contact me.

Gifts

This list includes gifts most of which were made between June 10, 1997 and October 14, 1997.

In Memory of

The Reverend Dr. Carlton C. Allen Jr. ('36B) to the Annual Fund
Mrs. Celia Boden to the International Students Scholarship Endowment Fund
Dr. Henry Seymour Brown (1900B) to the Annual Fund
The Reverend Louis E. Campbell ('39B) to the Annual Fund
The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund
The Reverend Dr. Joseph C. Dickson ('30B) to the Annual Fund
Dr. Paul L. Diefenbacher to the Annual Fund
The Reverend James L. Ewalt ('40B) to the Annual Fund
Mr. Charles W. Farber to the Benjamin Franklin Farber Jr. Memorial Scholarship Endowment Fund
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
Joan M. Ferguson to the Scholarship Fund
The Reverend Dr. Lawrence E. Fisher ('37B) to the Scholarship Fund
The Reverend Dr. Orion C. Hopper ('22B) to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund
Dr. Edward J. Jurji ('42B) to the Annual Fund
Mrs. Bernice Kirkland to the Annual Fund
The Reverend J. Arthur Lazell ('37B) to the Annual Fund
Mrs. Kathryn S. Ledward to the Robert W. and Kathryn S. Ledward Memorial Scholarship Endowment Fund
Mr. John S. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
The Reverend Kirsten E. Lunde ('86B) to the Alumni/ae Roll Call
Mr. Frank Marsh to the Annual Fund
Mr. J. Andrew Marsh to the Annual Fund
The Reverend Dr. C. Frederick Mathias ('57B) to the C. Frederick and Cleta R. Mathias Memorial Scholarship Endowment Fund
Mrs. Cleta R. Mathias to the C. Frederick and Cleta R. Mathias Memorial Scholarship Endowment Fund
The Reverend James M. Moore Jr. ('53M) to the Class of 1953 Scholarship Endowment Fund
Mr. and Mrs. Tomas Perez-Prendes to the Annual Fund
The Reverend Irving Phillips ('49B) to the Scholarship Fund
The Reverend Dr. Stuart R. Schimpf ('44B) to the Annual Fund
The Reverend Alan E. Schoff ('40B) to the Annual Fund
The Reverend William M. Sparks ('63B) to the Alumni/ae Roll Call
The Reverend Dr. Daniel C. Thomas ('44B) to the Reverend Dr. Daniel C. Thomas Memorial Scholarship Endowment Fund
Mr. O. Carl Wartenburg to the Class of 1942 Scholarship Endowment Fund
Dr. David A. Weadon to the Dr. David A. Weadon Memorial Endowment Fund
Mrs. Marian Lawder O'Brien Whitman to the Lawder Scholarship Endowment Fund
Mr. Steven Warren Wilson ('90B) to the Scholarship Fund
The Reverend George Robert Wirth to the Charles J. Reller Abiding Memorial Fund Award and the Scholarship Fund

Theological Education Fund (1 % Plan)

Providing denominational support to our Presbyterian theological schools

The ten seminaries of the Presbyterian Church (USA) and the Evangelical Seminary of Puerto Rico (in convenant with the PCUSA) no longer receive any funding from the budget of the General Assembly. Congregations can participate in the church-wide support of theological schools through the Theological Education Fund. Churches are asked to contribute 1 percent of their operating budget to the fund, which is distributed to each of the theological institutions.

Contact the Office of Theological Education at the Presbyterian Church (USA), 502-569-5312 or toll free, 800-752-6594.

In Honor of

Dr. James Franklin Armstrong ('54B) to the Alumni/ae Roll Call
Mrs. Margaret Armstrong to the Harwood and Willa Childs Scholarship Endowment Fund
The Reverend Wendy M. Bagnal Boer ('73B) to the Annual Fund
The Class of 1957 for the renovation of Miller Chapel
The Reverend Dr. Kevin John Dill ('97P) to the Annual Fund
The Reverend William R. Dupree ('46B) in honor of his 77th birthday to the International Students Scholarship Endowment Fund
The Reverend Dr. Elizabeth G. Edwards ('62B,'65M,'72D) to the Annual Fund
The Reverend Gregory C. Gibson ('73B) to the Annual Fund
Mr. Charles Bryant Hardwick II to the Annual Fund
The Reverend R. Michael Helling ('79B) to the Annual Fund
The Reverend Diane R. Jamison ('93B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend James C. Long ('69B) to the Scholarship Fund
The Reverend Dr. Gerald S. Mills ('56B) to the Annual Fund

In Appreciation of

The Reverend Dr. Clarence B. Ammons ('66B) to the Annual Fund
The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
"My stay as Visiting Fellow 1964–65" to the Annual Fund
The Reverend George Munzing ('52B) to the Annual Fund

PTS Students Thank You!

Thanks to the generosity of many alumni/ae, friends, and congregations, Princeton Seminary is able to provide a superior theological education to people who might otherwise be precluded for financial reasons.

Matthew Spina, director of student financial aid, reports that for this 1997-98 academic year, of the full-time master of divinity and master of arts students:

- 91 percent of them (410 men and women) receive PTS grants and scholarships that cover either full or partial tuition; the average grant is $7,255.
- 376 (84 percent of all students) receive PTS grants that equal or exceed their tuition and fee charges of $7,500.

In terms of actual educational costs per student, theological education at Princeton Seminary is heavily subsidized for all students (including those who receive no scholarship assistance). Revenue received from the Seminary's invested endowment covers two-thirds of the cost of every student's education.

Scholarships and financial aid grants are in addition to this endowed investment in every student's education, and are made possible by alumni/ae roll call gifts, income from more than four hundred partially or fully endowed scholarships established by individuals, alumni/ae, or congregations, and from the Seminary's annual operating budget supported by undesignated annual gifts.

To each of you who contributes in any of these ways, we thank you!

End things

File Edit View Insert Format Tools Compose

RE: Dead Sea Scrolls

Two of the most important events occurring at the Seminary this fall were the inauguration of the PTS web site and the Jubilee Celebration of the Dead Sea Scrolls. The editors of *inSpire* recently "overheard" an email conversation between Neal Magee, webmaster, and James Charlesworth, scrollmaster and director of Princeton's *Dead Sea Scrolls Project,* and share that conversation with our readers.

From: <webmaster>
Sent: November, 1997 02:22 a.m.
To: <scrollmaster>
Subject: Late Night Thoughts on the Essenes

<webmaster>: As you think about the scrolls, and then about email or the web, what do you think about the "perceived" permanence or longevity of a piece of writing? What did that mean to the scroll authors, and what does that mean to us now?

<scrollmaster>: When the Jews living at Qumran thought about the future, they believed they were living in it. When they hid the scrolls from the Roman soldiers in the spring of 68 A.D., they probably had mixed feelings. Some marched out to meet the enemy thinking that this was the final battle, which would bring an end to all normal time. Others may well have thought that someday they would return to recover the scrolls. They had concealed them carefully, wrapping each scroll in a linen cloth (we have some) and then placing it in a clay jar whose lid would be sealed.

<webmaster>: So the great care they took in writing/storing/preserving the scrolls had to do with cosmological and theological reasons as well as pragmatic protection from the Romans?

<scrollmaster>: The Qumranites believed that they were in the wilderness preparing the Way of Yaweh and living at the End of Time. Time was pregnant with meaning. Time had run out.

<webmaster>: How do you think they might react knowing that we are reading them now, 2,000 years later?

<scrollmaster>: Such an idea would never have entered their heads. Future for them was the present. There would not be another 2,000 years—and certainly no 1947 and 1997.

<webmaster>: Can you tell something about the people who wrote the scrolls? Our language, even in this email, tells something about us, but it will evaporate in a few minutes…

<scrollmaster>: When I hold a piece of leather on which Hebrew was penned over 2,000 years ago I sometimes think about the person who prepared the skin for writing, and the one who bent over and wrote the Hebrew consonants. Some of the scribes strike me as rather old with failing eyesight. There were no glasses then, and the mistakes I see are the ones I would have made. Words are erased, crossed out, and sometimes other words are written above the line. The humanity of the anonymous ancient scribe comes to life.

<webmaster>: Now *that* is interesting. I'm jealous of your chance to hold the leather manuscripts. I can't hold much of anything I write for the web. One interesting idea is that you are here in the U.S. holding something buried in the Middle East, 2,000 years later, and it still has a strong sense of purpose and passion for you. Even through all that time and distance, something is transmitted. A "message in a bottle," so to speak. That's just been accelerated and made easy by email—there's no real time-distance barrier any more. How has technology helped you get deeper into the scrolls?

<scrollmaster>: Very simply: only technology allows me to see the ancient words. Until I see something, I cannot translate it. Let me explain. You and I see from roughly 400 to 700 waves of light. The new digital Kodak camera my colleagues at Xerox use sees from 100 to 1000 waves instantaneously. For example, there is a copy of Daniel from 100 BCE. Most of the letters on it are impossible to read. Then, click and click—the sound of digitizing and computers—in three seconds I can see, read, and interpret what no eye has seen for 2,000 years.

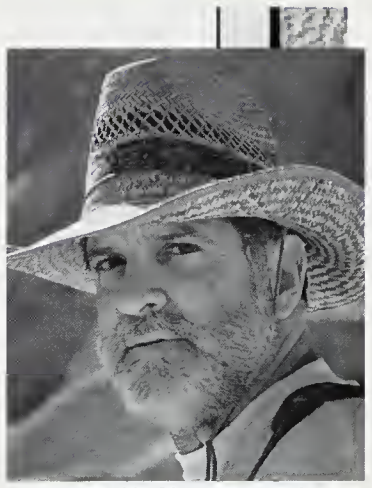
<webmaster>: That *is* amazing. One last question: what is your hope for technology, the web, and the Dead Sea Scrolls?

<scrollmaster>: To help the professors here at PTS… without technology, we cannot prepare the critical texts and translations of the Dead Sea Scrolls. Equally important are scholars and assistants who dedicate themselves to labor-intensive research. We can now announce that most of the Bible (OT) has been accurately transmitted to us over virtually 2,500 years. And in those days no one could xerox, photograph, digitize, or computerize the data. Having said that, I still tip my hat toward the Qumranites. They knew what was really important: firm and total commitment to God and his approaching Kingdom (but then, another Jew made such a proclamation his central message).



photo: Carolyn Herring

Neal Magee ('97B) is the webmaster at Princeton Theological Seminary.



James H. Charlesworth is the Seminary's George L. Collord Professor of New Testament Language and Literature.

con ed calendar

Areas

- Spiritual Growth and Renewal
- Professional Leadership Development
- Congregational Analysis and Development
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

January

12–14 — **Integrating Spirituality and Ministry** Kent Ira Groff

16 — **The Bible, the Spiritual Life, and Children** Carol A. Wehrheim

20–23 — **Growing Up Postmodern: Imitating Christ in an Age of "Whatever"**
Princeton Forums on Youth Ministry
San Antonio, TX

22–23 — **Pastoral Care and Family Systems** Christie Cozad Neuger

26 — **Letting Go and Setting Free: Old Testament Preaching Texts for Lent (Year C)** Dennis T. Olson

February

2–4 — **Building Leadership Momentum** John C. Talbot

6 — **The Logic of the Spirit** James E. Loder

9 — **God's Power and Pluralism in the World** Michael Welker

12–13 — **Pastor As Spiritual Director** Julie Neraas

16–17 — **Biblical Preaching without Exegesis Guilt** Andrew K. M. Adam

20 — **Congregations and Their Changing Communities** Nancy T. Ammerman

For more information, contact the Center of Continuing Education, 12 Library Place, Princeton, NJ 08540.
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inSpire

Princeton Theological Seminary

To Become Like Children

Ministry with Christ's Younger Disciples

In This Issue

Faculty Kids on Life at PTS • Pastor Writes Children's Books



photo: The Princeton Seminary Archives

Princeton in photos

Taken between 1875 and 1880, this photograph shows the grandchildren of Professor Charles Hodge and their cousins playing "Civil War" under the trees at Morven, the Stockton mansion on Stockton Street. The girls are dressed in white as nurses; the boys have guns and Union blue caps, and the American flag flies over them. Some of the children are Alexanders, the children of Professor and Mrs. Archibald Alexander; others are Stocktons, the children of Colonel Samuel Stockton and his wife, Sarah Hodge Stockton.

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On the Cover
This collage of finger paintings and drawings was culled from work created by children at the Seminary's Center for Children.

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30% POST-CONSUMER FIBER

in this issue

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Twelve-year-old Nate Adam and his ten-year-old brother, Si, share their experience as younger members of the Seminary community.
by Hope Andersen



12 • Writing for Little Hearts
Pastor, mother, and PTS alumna Kathleen Bostrom tells how she came to be a published author of children's books.
by Kathleen Long Bostrom



14 • Nurturing the Youngest Disciples: The Church's Ministry with Children
Educators, caregivers, and parents discuss how adults can encourage children's spiritual growth.
by Hope Andersen

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from the president's desk

Dear Friends and Colleagues:

It is a pleasure to report that the Seminary was visited last November by its professional and secular accreditation associations (the Association of Theological Schools and the Middle States Association respectively) for its ten-year on-site accreditation review, and that the joint visitation team has recommended full renewal of accreditation without notation.



Preparation for the accreditation review began three years in advance of the official visitation. The Seminary reviewed and revised its mission statement, the primary document by which it is evaluated (are we doing what we say we aim to do?). A lengthy self-study document was then prepared by a joint committee of trustees, faculty, administrators, students, and alumni/ae. This review covered just about everything—faculty composition and compensation, curricula for our various degree programs (M.A., M.Div., Th.M., Ph.D., D.Min.), administrative support, student services, financial stability, library resources, continuing education, etc.

On the basis of this self-study, the visitation team members devoted three days to interviews with each of the campus constituencies, following which they made written reports and recommendations to the two associations.

It was a helpful experience of self-analysis and peer evaluation. A joint recommendation of full accreditation for another decade without notation is a strong affirmation of the health and vitality of Princeton Theological Seminary.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Glasgow Weighs In

I read with interest "The Scottish Connection" in the fall 1997 issue.

There were a number of inaccuracies in an otherwise excellent article. One somewhat misleading one was: "the roots of the Presbyterian Church in the United States run through Edinburgh and St. Andrews." Without belittling the universities there, students for the ministry were (and also are) educated at Glasgow (founded in 1451) and Aberdeen (founded in 1495) quite some time before Edinburgh.

Francis Mackemie, mentioned in the article as a "father" of Presbyterianism in the American colonies, was educated at Glasgow as were, I imagine, not a few Irish Presbyterians due to Ulster's proximity to Glasgow and the connections between the province and southwest Scotland. The Reverend Nigel Robb ('79M, '89M), also mentioned in the article, is another graduate of Glasgow.

All that said, it was a pleasant article, and *inSpire* is ever an interesting magazine.

A. Douglas Lamb ('63G)
Dalry, Ayrshire, SCOTLAND

Mentoring CPE Candidates

Because I am currently mentoring several young seminary students who are looking toward fulfilling the CPE requirement of the Committee on Preparation of Donegal Presbytery, I was intensely interested in Don Wassinger's letter to the editor in the fall 1997 issue regarding his experience with CPE. But I must have missed my summer issue of *inSpire,* which contains the article on CPE that Don Wassinger refers to in his letter.

I would be most grateful if I could see this article as I want to use it in my counseling with these seminarians.

And let me say how much I appreciate *inSpire.* I read the fall issue literally from cover to cover!

Benjamin E. Sheldon ('53B)
Elverson, Pennsylvania

About This Issue

Children are both the present and the future of the church. In this issue of *inSpire,* our focus is children. Our cover story explores children's spiritual growth; in the other features, we hear from and about children. Other sections of the magazine focus on alums and students who have worked with children and young people as a part of their ministry. From the cover illustrations to the end commentary, the focus is youth.

The Women behind the Scenes

The fall 1997 *inSpire* contained a fine article on how PTS women participated in the July 1997 Churchwide Gathering of Presbyterian Women (PW). I feel that it is important, however, to clarify who organized the event.

The gathering was actually organized by a committee of Presbyterian Women appointed by the moderator and the two vice moderators of the Churchwide Coordinating Team of PW. The chair of that committee was an unpaid layperson, Pat Shields, of Cut Bank, Montana, a long-time member of PW. Primary staff work for the committee was done by another layperson, Gladys Strachan, who at the time was employed by the PCUSA as coordinator for Presbyterian Women.

The leadership of the gathering was provided in part by women who are part of the PTS family, and their contribution was certainly appreciated. However, the selection of these women to be leaders and the careful planning of the gathering was done by the committee.

It is only fair that those who worked so hard to make the gathering a success be given recognition for their efforts.

John C. Fuhrmeister ('57B)
Mystic, Connecticut

Correction: The photograph of Victor Aloyo on page 26 of the fall 1997 issue of inSpire *was taken by Carolyn Herring.*

on&off Campus

AIDS Memorial Quilt Inspires Reflection

Assistant Professor of New Testament Andrew K.M. Adam spent most of his leave of absence during the fall semester in San Francisco.

The weekend before Thanksgiving, he attended the annual meeting of the Society of Biblical Literature (SBL). But before and after that event, he immersed himself in the panels and the people of the AIDS Memorial Quilt.



photo: Paul Margolies, copyright 1998, The NAMES Foundation



photo: Chrissie Knight

AIDS victims are remembered in photographs of one of the panels of the memorial quilt (above) and of roses tagged with individual names in Miller Chapel (above right).

Adam is completing the manuscript of a post-modern New Testament theology forthcoming from Sheffield University Press in Sheffield, England. In the text, he first discusses how New Testament theology has historically been done and why that is problematic for today's readers. He then goes on to look at the New Testament through the eyes of French feminist Michel de Certeau. In the last section, Adam sets out to read New Testament theology by way of the panels of the AIDS quilt.

"In looking at the quilt, it is too easy to stumble into sentimentality and a vague sense of sympathy," he says, "but what's really important are the perspectives of the panelmakers. I want to hold up the panels as a way to interpret the New Testament."

Since the mid-1980s when he first saw the quilt in Durham, North Carolina, Adam has worked as a volunteer interpreting the panels for visitors to the traveling exhibition. He has also participated in World AIDS Day services at the Seminary in 1994 and at Nassau Presbyterian Church in 1997.

This year's service at Princeton was led by Anne K. Myers, an M.Div. graduate in the Class of 1978 and an alumna-in-residence during the first week of December. Included in the worship service was a hymn titled "When our lives know sudden shadow," the second verse of which was especially poignant as members of the congregation looked at a section of the AIDS quilt that hung in the sanctuary:

Patch by patch, the quilt is fashioned,
thread by thread, the colors sewn,
stitched in tears and richly patterned,
loves our lives have touched and known,
families of hapless sorrow,
drawn together, yet alone.

The service also included "A Litany in the Time of AIDS," and a time when worshippers were able to place a flower, each bearing the name of a person who has suffered from AIDS, on the communion table.

The Memoirs of a Gentleman and a Scholar

"Bruce Metzger needs no introduction, but he certainly deserves one," are the words that Beverly Gaventa, the Seminary's Helen H. P. Manson Professor of New Testament Literature and Exegesis, used to introduce Metzger, Princeton's George L. Collord Professor of New Testament Language and Literature Emeritus, at a "fireside chat" sponsored by the Society of Biblical Literature (SBL) at its annual meeting in San Francisco last November. The purpose for the conversation was to chat about Metzger's memoirs, *Reminiscences of an Octogenarian,* recently published by Hendrickson Publishers.

In the book, Metzger provides readers with insight into both the many events and projects in which he was involved and into his unique character. A professor at Princeton Seminary for more than forty-six years and a member of the SBL for more than sixty years, he is not only a prodigious scholar but also a captivating storyteller. Among his accounts is the saga of the so-called Yonan Codex—a manuscript of the Syriac New Testament reported to be "the oldest surviving complete New Testament written in Syriac-Aramaic, the language spoken by Jesus" *(Washington Evening Star,* March 25, 1955). He also recounts the fanfare and the criticism associated with the translation of the Bible into the Revised Standard Version, the audacity of various literary forgeries, and a number of other incidents that took place during his prolific career. The memoirs reveal (to quote Raymond Brown of Union Theological Seminary in New York) "a meticulous scholar with an awesome range of knowledge, an outstanding researcher...and a most sensitive gentleman."



photo: Chrissie Knight

His memoirs also reveal the humor with which Metzger seems to view the world. Those fortunate enough to have been present at the fireside chat or to have viewed the videotape of the event can appreciate his understated, Jimmy Stewart-like wit. The rest will have the pleasure of reading the book and letting the words speak for themselves.

The author of hundreds of articles on Bible translation, textual criticism, the Hebrew Bible, the Apocrypha, and the New Testament, as well as thirty-five books, Metzger is perhaps best known for his role as chair of the RSV Bible Committee.

on&off Campus

John Mbiti: A Quiet Quest for Peace

John S. Mbiti, Princeton's John A. Mackay Professor of World Christianity for the 1997–98 academic year, is a man who does not like to be singled out. In a world that seems preoccupied with the quest for fame, he is a man who prefers to walk quietly through life.

And yet, Mbiti merits recognition. A native of Kenya, he earned his B.A. at Makere University in East Africa and his Ph.D. at Cambridge University in England. He has been awarded several honorary degrees, including the L.H.D. from Barrington (Gordon) College in 1973, the D.Th. from the University of Lausanne in 1990, and the D.D. from General Theological Seminary in New York City in 1997.

Princeton Seminary first invited Mbiti to accept an appointment in 1989. An ordained Anglican priest, he was not able to extricate himself at that time from his parish obligations in Burgdorf, Switzerland, for longer than four months. Last year, having retired from parish ministry, he was finally able to commit to a year-long position.

Mbiti took on two courses that he had not previously taught. In the fall semester, he offered "The Practice and Theology of Healing in the African Independent Churches." Of the course, he said, "We were so involved...enjoyed such fine communication...that we could hardly stop."



photo: Carolyn Herring

During the spring semester, he is teaching "The Encounter between Biblical Faith and African Religion."

When Mbiti and his family return to his home of the past twenty-three years in Switzerland, he will continue to work as a part-time professor at the University of Bern and to write prolifically, as he has done throughout his career. He is the author and editor of more than thirty scholarly books relating to the expansion of Christianity and theological developments in Africa, Asia, and Oceania, as well as missiology, ecumenics, and the science of religion (especially African religion and its encounter with Christianity). In addition, he has contributed numerous poems and articles to anthologies and periodicals in Europe, Africa, Japan, India, and the United States. One of his earliest literary accomplishments was translating Robert Louis Stevenson's classic *Treasure Island* into Kikamba.

Though retired, Mbiti will continue to be involved in church work. He will continue to preach peace and reconciliation throughout the world as he did so eloquently at Princeton's Miller Chapel on November 12, 1997:

> Where there is no peace there is no fortune, no happiness, no joy, no freedom, no strength, no incentive to work, no motivation to live, to realize oneself and to let others be....Everything depends on peace and peace alone. When there is peace, there is plenty of what is necessary for life....The whole earth needs peace. People are interdependent, and real peace must be comprehensive enough to cover the entire earth.

He will continue, in his own quiet way, to shake the rafters with his words.

It's IOT Time!

"Reclaiming Theology for the Church" is the subject of the 57th annual Institute of Theology sponsored by the Seminary's Center of Continuing Education.

This summer's program, offered in cooperation with the Center of Theological Inquiry in Princeton, runs from June 22 through July 2. Participants may register for either Week One or Week Two or for both weeks.

The Institute offers a wide range of educational opportunities for both clergy and laity. To obtain more information or to register, out-of-state callers should use the Seminary's toll-free number 800-622-6767, ext. 7990; in-state callers should use 609-497-7990. Or use email: coned@ptsem.edu, or the web site: www.ptsem.edu/ce

Pastor-Theologian Program Begins at the Center of Theological Inquiry

The Center of Theological Inquiry (CTI), a theological think-tank in Princeton founded in 1978 by former Princeton Seminary president James I. McCord, has announced a new three-year pastor-theologian program to begin in the fall of 1998.

Funded by a grant from the Lilly Foundation, the program will offer ministers of all denominations who have demonstrated a commitment to theological reflection within the context of congregational ministry the opportunity to consider theological issues facing both the church and the world with scholars doing research projects at the Center.

CTI director Wallace M. Alston Jr. explains that the Center is "acting on its conviction that in all denominations there are pastors of extraordinary intellectual ability, capable of theological scholarship, who lack only the time, context, and encouragement for such pursuits.

"The renewal of the church depends on the emergence of these pastors," says Alston.

The program will sponsor five regional pastor-theologian seminars throughout the United States, each including a convener and ten participants. Ecumenical in character, each seminar will meet three times during the year at the regional site, with scholars from CTI acting as theologians-in-residence. A concluding conference will be held in Princeton.

During the three-year course of the program, participants will explore theology, science, and eschatology; biblical authority in the contemporary church; and faith and responsibility in the global future.

Applications for the program are now being accepted. For further information, address questions to the Pastor-Theologian Program at the Center of Theological Inquiry, 50 Stockton Street, Princeton, NJ 08540.

on&off Campus

A Legacy Honored in Princeton: Eugene Carson Blake

"I was never more in love with my church," said John H. Buchanan, former moderator of the PCUSA General Assembly and pastor of the Fourth Presbyterian Church in Chicago, "than when Presbyterians were stepping up and assuming leadership in the Civil Rights movement. I was never more proud than I was on the day I saw a picture in the newspaper of a Presbyterian minister in clerical collar and straw hat being arrested at an amusement park outside of Baltimore [for protesting the opening of the 'for whites only' Gwynn Oak Amusement Park]."

That minister was Eugene Carson Blake, a 1923 Princeton Seminary alumnus and one of the most influential churchmen of the century, in part because of his leadership in civil rights.

Buchanan was one of the speakers at a February conference titled "The Legacy of Eugene Carson Blake: Implications for Church Leadership in the 21st Century," cosponsored by the Seminary, the World Council of Churches (WCC), and the National Council of Churches (NCC) and honoring Blake and his legacy for the church. More than one hundred pastors and lay people attended the conference, which reflected on Blake as pastor, as public witness, and as advocate for the visible unity of the Christian church.

In one of the major papers presented at the conference, Deborah Mullen, a professor at McCormick Theological Seminary and vice chair of the Faith and Order Commission of the NCC, cited Blake's work in the public arena on racial segregation, the status of women, labor issues, hunger, homelessness, and American involvement in Vietnam. "All this kept Blake and the church before the public eye," she said. "Yet he never lost touch with his theological underpinnings as guidance for his public witness."

Blake was also out front in the church's ecumenical movement.

Douglas Brackenridge, Blake's biographer and another speaker at the conference, reminded participants that Blake grew up in a time when "American Christians were beginning to understand the significance of ecumenical Christianity." He became a champion for the Consultation on Church Union (COCU), a movement that Brackenridge believes can be traced back to a sermon Blake preached in December 1960 in Grace Episcopal Cathedral in San Francisco.



photo: Carolyn Herring

From left, John Lindner, Deborah Mullen, and William P. Thompson were among the planners and speakers at a conference honoring Eugene Carson Blake at Princeton Seminary in February.

"Proposed in the context of Vatican II," Brackenridge said, "and fueled by an optimistic spirit of ecumenical cooperation, COCU has encountered numerous stumbling blocks and set backs, but it continues today as a living testimony to Blake's ecumenical spirit." Seminary campus pastor Michael E. Livingston, who attended the conference and is currently chair of the General Assembly's Special Committee on COCU, looks forward to a COCU plenary in January 1999, where he hopes agreements will be reached that will result in the inauguration of the Church of Christ Uniting in the year 2000. "This would realize Blake's vision for a more visible witness to the unity of the church of Jesus Christ," said Livingston.

As secretary of the World Council of Churches, Blake continued his commitment to ecumenism by welcoming Pope Paul VI to Geneva in 1969. This was the first visit of a Roman pope to Geneva in more than four hundred years, and the first time since the Reformation that a pontiff prayed publicly in a worship service that he himself did not conduct.

William P. Thompson, former stated clerk of the General Assembly and PTS trustee emeritus, has dreamed of a gathering to honor his predecessor since Blake's death in 1985. Thompson and WCC staff member John Lindner proposed the Princeton conference to President Gillespie last fall. They hope that those who gathered in Princeton will find in Blake a mentor and a prophet who can help show the church a way into the future.

"Not a Minister, Not a Man, Not White": GA Moderator Visits Princeton

Elder Patricia Brown, the moderator of the 209th General Assembly of the Presbyterian Church (USA), visited the Seminary in December to preach in chapel and to engage in dialogue with Presbyterian students and faculty members about the state of the church.

Brown, a social worker, writer, and manager of a real estate development firm who hails from Cincinnati, Ohio, told the Seminary community that she envisions a church with "leaders of both genders, all colors, and all ages, where all people sit at the table together."

A descendant of a slave woman owned by Maryland Presbyterians and herself a fifth-generation Presbyterian, Brown has been active in civil rights and as a speaker and storyteller on racial issues in her community. These experiences have given her a commitment to multiculturalism, one of her favorite topics as she travels throughout the church this year.

"We are a multicultural church," she explained to her Princeton audience. "We need to experience each other and find that we have little to fear from one another. We must step out from the protectionism of just being with people like us."

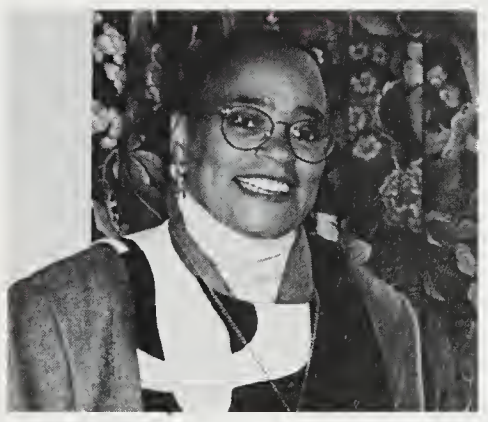


photo: Chrissie Knight

She believes the key may not be in starting more African American, Korean, or Hispanic congregations, but in supporting more multicultural congregations throughout the country.

Brown said it would not be easy, but believes that her own election as moderator is a start.

She recounted the story of a young person at a conference she attended of young racial ethnic Presbyterians who challenged her vision of the church as multicultural by pointing out that 96 percent of the denomination is white. She admitted that that was true. "But it is also true that I am not a minister, I am not a man, and I am not white," she said. "Yet I am the leader of 2.6 million Presbyterians. That made the young people sit up and take notice!"

on&off Campus



photo: Princeton University. Presented 1874 by Henry W. Alexander, Class of 1840, and John A. Steward, trustee, on behalf of several friends.

Hodge Bust Stays at PTS into New Century

The 125-year-old bust of Charles Hodge, originally loaned to the Seminary by Princeton University for the Charles Hodge Symposium held at the Seminary in October 1997, will not be returned as soon as planned. According to Bill Harris, the Seminary's librarian for archives and special collections, Princeton University has extended the duration of the loan for at least the next four years with a possibility of renewal.

Charles Hodge has been called the "premier Reformed theologian of America's nineteenth century." He entered Princeton Seminary in 1816, at the age of eighteen, and was immediately taken under the wing of Archibald Alexander, the Seminary's first professor. In 1822, Hodge was called by the Presbyterian Church as the third professor to teach at Princeton Seminary, where he served for more than fifty years.

The bust was carved in white marble by American sculptor Robert Cushing in 1872. It was presented to Princeton University by Henry W. Alexander, the grandson of Archibald Alexander, and John A. Steward, trustee, in honor of Hodge's long service as a trustee of the University.

Harris, who can barely contain his elation over the extension of the loan, says that he "couldn't be more pleased" and hopes that many members of the Seminary community will make their way to the exhibit hall on the first floor of Luce Library to see the bust on display.

Clothes and Consciousness Subject of Women's Conference



Forty women gathered at the Seminary in early March for the seventh annual Women in Church and Ministry conference, Inheriting the Promise: and Then.... The conference, whose theme was "Clothing Ourselves in Garments of Hope," featured three presentations by Susan L. Nelson, associate professor of theology at Pittsburgh Theological Seminary: "Robed to Meet the World's Weather," "Face to Face around the Table," and "Fashion-ing Our Blessing."

"Women in ministry can sometimes use our robes to protect or hide us from the storms brewing within our churches," Nelson said. "Blessed with bodies that we may have been taught do not fit the classical expectation of ministers, we don't always know how to embody our calling."

Conference participants worshipped under the leadership of Sylvia Guinn-Ammons, a Presbyterian minister, wife, and mother who writes, preaches, and leads workshops and retreats in the Princeton area. They also attended workshops on the topics of making liturgical stoles, women's ways of preaching, coping with eating disorders, and health concerns for women through the life span.

PTS professor Jane Dempsey Douglass spoke to the group about women in the world church, reflecting on her conversations with Christian women she has met while traveling as president of the World Alliance of Reformed Churches.

During the conference, Ann Belford Ulanov, the Christiane Brooks Johnson Professor of Psychiatry and Religion at Union Theological Seminary in New York, gave the annual Women in Church and Ministry Lecture, titled "The Gift of Consciousness."

The conference participants also had the opportunity to make liturgical stoles and to share stories about articles of clothing they brought with them to the conference that were important symbols in their own faith journeys.

Fitness Is No Joke!

Only April fools will miss the Seminary's all-day health fair on April 1. Part of the 1998 Festival of Fitness—"Healthy Choices, Wholly Living"—, the fair will highlight the church's role in health care. Information booths, health screening tests, workshops, demonstrations, and a natural foods dinner are planned. Additional events are scheduled for the days both before and after the all-day fair (including a faculty-student basketball game) to raise the community's awareness of the importance of preventative health care and to demonstrate simple ways of implementing personal care.

The five-day festival was organized by the Seminary's Health Ministries Advisory Committee, which is made up of health care professionals, local pastors, and PTS students, faculty, and administrators and is headed by Dr. Abigail Rian Evans, PTS associate professor of practical theology. The 1998 Festival of Fitness is one component of a larger initiative at the Seminary to stimulate discussion about the theological importance of personal and communal health.



The Presbyterian Church (USA)'s Office of Health Ministries provided the initial grant money for the event.

Alumni/ae Alert!

The topic for this year's alumni/ae reunions, scheduled for Thursday, May 21, and Friday, May 22, is "Ministry in the Age of Post-Modernism." Featured lecturers include Diogenes Allen, the Seminary's Stuart Professor of Philosophy, who will speak on "The End of the Modern World." Ellen Charry, Princeton's new Margaret W. Harmon Associate Professor of Systematic Theology, will address "Theology after Post-Modernism." And Kenda Creasy Dean, assistant professor of youth, church, and culture, and director of research and development for the Institute for Youth Ministry at the Seminary, will talk about "X-Files and Unknown Gods."

For information about reunion registration and events, contact the Alumni/ae Relations Office at (toll-free) 800-622-6767, ext. 7785, or 609-497-7785.

Student Life

Mission on the Nile

"Our Hearts Are There"



Elisabeth and Darren Kennedy, Princeton Seminary middlers who met when they were both undergraduates at Princeton University, are the first to admit that God wired them a little differently from most M.Div. candidates, who envision themselves as ordained pastors of congregations in the United States. The Kennedys feel called to do missionary work.

"We come to life when we are in a developing country," says Elisabeth.

Different, too, is their attitude toward the Middle East. Unlike many Americans, who equate that part of the world with terrorism and violence, the Kennedys share a common love for the Middle East. "We love Arab people, and our hearts are there," says Darren. "Being in the Arab culture is like being in an enormous family. Hospitality, generosity, and honor are deeply ingrained in the society."

So they felt blessed last summer when they were assigned to Egypt for the three-month Global Volunteer Summer Program sponsored by the Presbyterian Church (USA), an assignment they took in part to fulfill the Seminary's field education requirement.

That they were given an assignment in the Middle East is hardly surprising. Elisabeth, whose parents are missionaries and who grew up in Amman, Jordan, speaks fluent Arabic. She is one of the few Princeton University graduates to have majored in English/Arabic comparative literature. (Her senior thesis was a translation of a number of Palestinian stories, the longest of which is told from the point of view of a child growing up in a refugee camp.)

In addition, the Kennedys have traveled extensively in the Middle East and hope someday to relocate there and to devote themselves to full-time missionary work.

Last summer, they were assigned to Ulali Evangelical Church in Cairo. For the Kennedys, the most striking feature of the city was the number of children. "It was a very poor area," recalls Elisabeth. "There were three or more families crowded into an apartment, and children everywhere." In fact, in Arab countries in general, more than fifty percent of the population is under sixteen years old.

When they arrived at Ulali Church, the pastor told them to decide where they felt they would best fit in. Thus began their work with children's ministry and the Kids' Club, a program that was open to children from all denominations. Elisabeth and Darren dove in to help.

From 5 to 7 p.m. each evening, Darren played soccer with the children while Elisabeth played other games and did crafts, a particularly challenging assignment for her as she had to come up with an activity that was suitable for children from the ages of two through sixteen!

Elisabeth (above left) and Darren (above) are surrounded by children who participated in the Ulali Church Kids' Club.

One of her favorite solutions was making play dough from salt, flour, and water. While the younger children just pounded and smashed, the older ones created unique works. Because there was no food coloring available, she told the children to think of things that had color so that they could dye the dough. "They came up with all these wonderful ideas," she says. "They used ground parsley to make green, coffee to make brown, and a hibiscus flower drink to make red!"

Crafts and games resumed again at 8:30 and lasted until about 11:30 p.m. when the camp closed for the day. (The Kennedys quickly adapted to this unusual schedule, which was dictated by the intense midday heat. "Everyone stayed up late and then took two- or three-hour naps in the middle of the day," says Elisabeth.)

Between 7 and 8:30 p.m. each evening was Bible study, though "study" is a relative term. "Bible study wasn't polarized from entertainment the way it sometimes

a soldier's story

Episode Two

is here," says Darren. "Singing, sermons, trash bags, and prayers were all a part of the same experience." (Trash bags were given out in order to encourage families to help clean up the garbage that literally spilled onto the streets of Cairo.) *"Sola scriptura* in Egypt didn't mean simplistic," he continues. "It simply meant that they live by the Book."

Both of the Kennedys were impressed by how well children even as young as four and five years old knew the Bible stories. "When the Egyptian teachers would tell the stories," Darren says, "they would slip in mistakes like 'They left their youngest brother, Reuben, with Joseph,' and the kids would all yell out, 'Not Reuben! Benjamin!' They knew the stories." Darren and Elisabeth were also impressed by the way in which the teachers empowered the children by encouraging them to apply the stories to their own lives.

Elisabeth adds, "The vision wasn't to make the kids members of the church. The Egyptian teachers worked to help them grow as children of God. And we assisted." What she remembers most vividly is giving hugs and smiles, holding children, helping them cope when they were hot and tired, and loving them.

When the Kennedys were not actively involved in either planning or implementing the Kids' Club, they were visiting local churches, schools, and hospitals or meeting pastors of Egyptian churches. They came away with the belief that what Western churches can most contribute to the churches in the Middle East is leadership training. "These people want new ideas," says Elisabeth, who gave several seminars for Sunday school teachers and youth ministry leaders. "Their society is just coming into the modern world, and they want help making that transition."

Both Elisabeth and Darren feel that they received more from the experience than they gave to it. "I came back to Seminary a new person," says Darren. Elisabeth adds, "It was a blessing being with these children. They had a simplicity in their lives that both challenged and changed me." ▮



Gathered in Madrid, New York, are (left to right) Carl Ford, Barbara Macfie, Todd Ford, and Dee Ford, the on-site supervisor who worked with Macfie in summer ministry, and their alpacas!

"the key to going someplace different is willingness," says Princeton senior Barbara Macfie. "You have to be willing to adapt to a new environment, to let go of your old ideas, and to do things differently."

Macfie's ministry has taken her to many different places and given her the opportunity to work with diverse communites. Before coming to Princeton, she served for fifteen years as both a medic and a chaplain's assistant in the U.S. Army in the United States, Saudi Arabia, and Germany. While stationed in Germany, she assisted two British people who ran a mission house in Austria for individuals either bringing things into or carrying things out of the then-Communist countries. That experience opened her eyes to both the cost and the power of faith.

"The Communist governments regulated everything from the hours of services to who could visit the pastors who were in prison for their faith," she recalls.

Macfie remembers the mission staff trying to bring fresh fruit and chocolate from Austria across the border to the children and being forbidden from doing so. "Finally, when they gave the border guards the chocolate, the guards let them take in the fruit," she says.

Macfie served in Desert Shield (the first military action before the war in the Persian Gulf), Desert Storm, and Provide

Student Life





photo: Chrissie Knight

Comfort, the post-war activity. She saw more suffering in those fifteen years in the military than many people see in a lifetime.

From the time that she joined the army in 1980, she knew that she was destined for seminary. "I had been thinking about it for a long time," she says. Macfie retired from the army in May 1995 and began classes at Princeton the September of that same year.

Between her junior and middler years at Princeton, she, like most M.Div. candidates, sought a summer placement to fulfill her field education requirement. She learned of a position working part time with a church and part time with the town's summer youth program in Madrid, New York, a small, rural town in northern-most New York State.

When Macfie explained that she had never worked with young people before, she was encouraged to give it a try since challenge is what field education is all about. In the spirit of "being all that she could be," she took the position.

Thus began her relationship with Scotch Presbyterian Church and its mission outreach program with the Madrid Youth Commission.

During her first summer, she worked with the Youth Commission and ran a non-denominational camp for twenty children between the ages of six and sixteen; she held Vacation Bible School for a handful of children from Scotch Presbyterian Church and led an adult Bible study group for eight to ten adults from the church; and she assisted the pastor by generally sharing the pastoral duties.

At the end of the summer, Macfie decided to reenlist with Scotch Presbyterian for the following summer.

"I wanted to come back," she says, "because I really thought that the youth program could reach more children. But it takes a new person several weeks to be accepted, and by then the summer is almost gone."

Macfie had already become a part of the community. She began many mornings sitting at the counter of the general store with the townspeople, drinking coffee and talking. She lived with a church family and ate supper with them almost every night. On weekends, members of the church invited her to go boating or Skidooing on a nearby lake.

"It wasn't lonely in a rural church," she laughs. "In fact, I had to really look for peace and quiet!"

When she returned to Madrid the following summer, Macfie tried some new strategies. In place of the non-denominational camp for youth, she initiated an ecumenical, intergenerational program involving four area churches.

"My goal was not only to introduce the children to the churches, but also to introduce the churches to the children," she recalls. "I held the camp outdoors on 'neutral' territory so nobody felt they had a claim. And I divided the responsibilities for providing lunch for those children without food and for mealtime supervision among the churches. Pretty soon we were all working together."

Macfie had no trouble engaging young and old alike. The program increased to six times its size from the year before! She also led a very successful Vacation Bible Study in the evenings.

With her background in the military, Macfie was no stranger to challenges when she first arrived in Madrid, but she admits that she was stunned by the scope of difficulties she was faced with. Spousal and child abuse, poverty, alcoholism, and unemployment were but a few of the problems in this small, rural town. She recalls an incident that haunts her still.

One day while walking to the library Macfie met a seven-year-old boy from the program.

"Do you know who loves me?" he asked her.

"Your mommy," she replied.

"My mommy promised she'd see me at Easter, and she never came," he told her.

"Your daddy, then," she said.

"Not my daddy, either. He's a drunk."

The two walked on silently, Macfie not knowing what to say. Then the boy said quietly, "Julie."

Julie was a ten-year-old girl who was also in the program.

After she tells the story, Macfie sighs. "There are a lot of children from 'oppressed' backgrounds."

Still, she has hope. "I just learned that all four of the churches in our program celebrated Thanksgiving together," she says.

As Macfie considers life after graduating from Princeton, she says that where she is will make little difference. "I think that the problems are the same here and abroad, in a rural church or in an urban or suburban church. I just want a church with 100 to 200 people in it that I can pastor."

No doubt she will rise to and meet whatever challenges she encounters in the process. ▮

Young Perspectives

Two Faculty Children Reflect on Seminary Life

by Hope Andersen

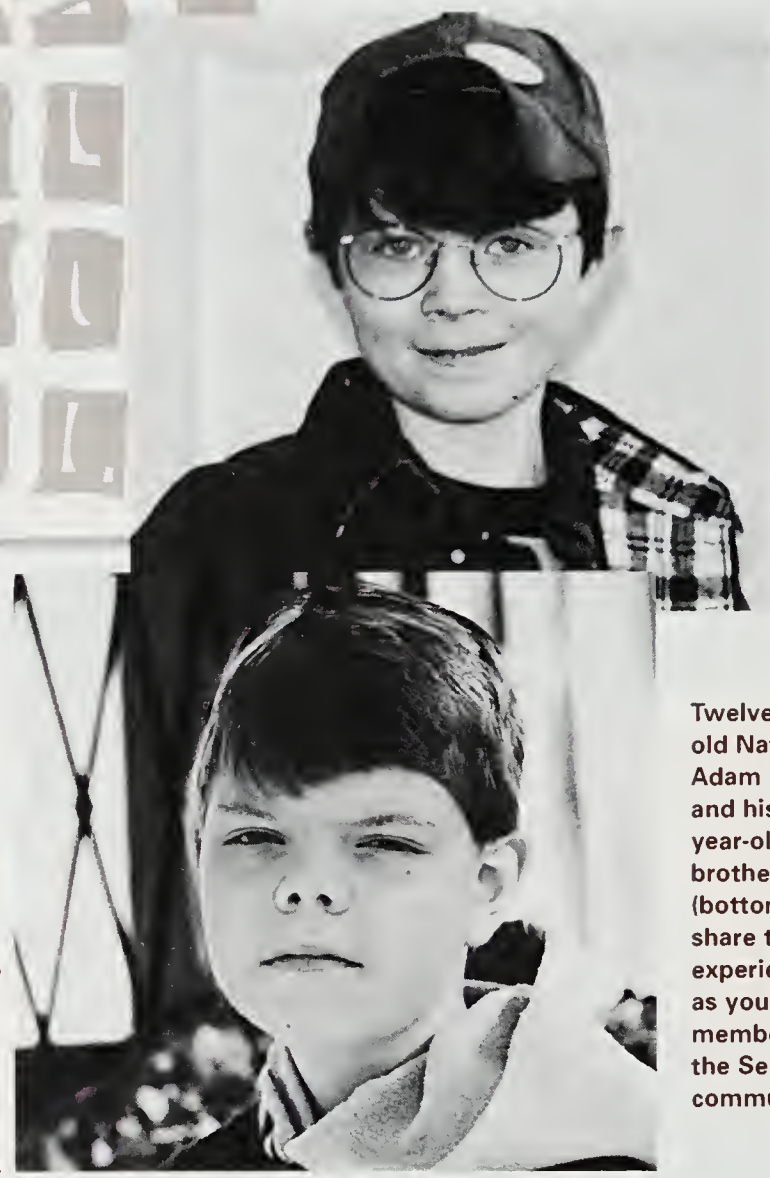


photo: Chrissie Knight

Twelve-year-old Nate Adam (top) and his ten-year-old brother, Si (bottom), share their experience as younger members of the Seminary community.

"Just because we're younger doesn't mean we're inferior," states Josiah "Si" Adam, second child and ten-year-old son of Andrew K. M. Adam, Princeton's assistant professor of New Testament.

Si and his twelve-year-old brother, Nathaniel ("Nate"), are discussing the virtues and vices of children's sermons, or messages, as a part of worship services. Though the boys exhibit different preferences in many areas—Si is an aspiring marine biologist, while Nate hopes to make a career as a musician—they agree that children are generally undervalued in the church.

Fortunately for the Adam brothers, they live in a community that respects and supports them as "real people, not a subcategory," says their father. That community is Princeton Seminary.

The Adams moved from St. Petersburg, Florida, to Princeton four years ago when the boys' younger sister, Phillipa ("Pippa"), was just six months old. It wasn't long before they found themselves involved in the life of the Seminary. They began attending daily morning worship at Miller Chapel, an activity often followed by a trip to the Mackay dining hall where Nate inevitably chose a bagel or a plain donut while Si opted for the stickiest, sweetest item he could find—practices that continue to the present!

(Every weekday night, the boys and their parents attend evening worship at Trinity Episcopal Church where Nate often leads the service and Si is both an acolyte and a lector.)

Miller Chapel is the resource on campus that the brothers most appreciate, and both boys have taken part in special services there. In February 1997, Nate was involved in a special Lenten service coordinated by David Wall, program coordinator for continuing education at the Seminary. "We were trying to bring to mind the younger members of the Seminary community," says Wall. "I felt that it would be better if we had someone young involved in the service, so I asked Nate."

Nate also sings in the Chapel Choir and has participated in PTS's Service of Lessons and Carols at Christmas. His musical talents are not limited to singing; he also enjoys instrumental music and plays the violin. "Last year I wanted to learn to play the saxophone or the clarinet," he says, "but I have to wait until my braces come off." What precipitated his taking up the violin? "My grandparents had one," he replies.

Like his older brother, Si has participated in worship services at Miller Chapel. Last year, he read a piece that he had written in a service planned by the Stewardship Committee. And he, too, is a musician. "I prefer the piano," he says.

The boys do not attend regular public or private schools but are taught at home in a non-traditional way; they enjoy a variety of academic and educational opportunities at Princeton Seminary. Two years ago, Nate took Professor Leong Seow's year-long Introduction to Hebrew. Last year he studied Latin. "Mom wants me to learn French next," he says. Not one to imitate his brother, Si chose to study New Testament Greek with his father. Various Seminary students have tutored the boys over the years. In fact, both Nate and Si have many friends in the student body.

"It's a really friendly community," says Si.

It is not unusual to see the boys and their parents and sister on and around campus. They attend activities and socialize at the Women's Center. They play Ultimate Frisbee with students on the quad. And, they go to special events.

Several years ago, Nate accompanied his father to a lecture on *The Divine Comedy* given by Dante scholar Peter Hawkins, a friend and colleague of Adam's from Yale Divinity School. "I had no idea what *The Divine Comedy* was like," confesses Nate, "but after that lecture I really enjoyed reading Dante. Especially *Paradiso*. I used to think life after death would be boring. Not anymore!"

On a less esoteric level, Nate reveals that one of the aspects of Seminary life that he most likes is the annual Theologiggle, a series of skits that parody life at the Seminary. "We go every year," he says. "Someday I want to be in it."

Another Seminary resource both used and appreciated by the boys is Luce Library. Quite apart from the fact that they enjoy moving the moveable stacks—boys will be boys!—the library provides them with information about topics in which they are interested. Most recently, the topic has been angels. "I wanted to find a list of all of the angels that had names," says Nate.

Si was more interested in the four archangels: Michael, Gabriel, Uriel, and Raphael. Furthermore, if he were given the opportunity to ask God one question that God had to answer, he would ask, "What is it like to be an angel?"

"Not an archangel," he qualifies. "They are the next rank up. Just the regular angels."

Nate would ask God, "What is heaven like?

"Not only would I ask what it's like," he continues, "I'd ask how it all works. Do people go straight up to heaven when they die, or is there a stopover? You can't imagine how that has vexed me."

On a (slightly) more concrete level, if the boys could ask God for one gift, Nate says that he would choose either a "Celestial Standard Version" of the Bible, "so I could see what the people who wrote it really meant…; or a vision, like Dante's or John's." Si would like to travel in time.

The conversations that take place at the family lunch or supper table—discussions of that morning's sermon or sophisticated questions about abstract ideas—are not the typical conversations carried on by ten- and twelve-year-old boys. But then, the Adam brothers are not typical children. Or maybe they are ordinary children who have had an atypical upbringing.

> Though the boys exhibit different preferences in many areas...they agree that children are generally undervalued in the church.

They have grown up immersed in the church. As their mother, Margaret, says, "The boys and Pippa have never not been in the church. The church is a part of their lives."

In addition, they have had parents and adults in their lives who have taught them "not to think of themselves as just little kids," as their father says. "Their imaginations aren't constrained by images that are smaller." They have been respected and challenged by people like Margarete Ziemer, a fourth-year Ph.D. candidate at Princeton who teaches them piano, and John Bertalot, director of the Trinity Church Choir, in which both boys participate. "He respects us enough to involve us in the regular choir instead of having a separate children's choir," observes Nate.

Some adult role models have been culled from biblical and other literature. Si is especially impressed by what his namesake, King Josiah, did. (2 Kings: 22) "He was a God-fearing, faithful man," Si comments, but adds that he is especially attracted to St. Francis of Assisi. "I am really impressed by how he changed from being a nobleman's son who threw huge bashes to being a really humble, faithful guy."

"A Litany for Children," written by the Children's Defense Fund for National Children's Day 1982, includes the following prayer:

O Lord of light and Source of all creation,
we praise and glorify you for the children you have given us.
For their lives, their inquiring minds, and receptive spirits…
For their joyous ways that fill us with wonder and delight…
For their simple trust in you in these complex and troubled times,
We thank you, O God.

Members of the Seminary community—students, faculty, and staff—who have taken the time to listen to and speak with Nate and Si Adam express such gratitude for their presence at Princeton.

One wonders what other children would do with the same unconditionally supportive environment. Would they all pursue life with the enthusiasm of the Adam brothers? ▮



photo: Chrissie Knight

Four-year-old Pippa with her mother, Margaret, and her father, assistant professor of New Testament Andrew K. M. Adam, en route from Miller Chapel to the dining hall.

Though Pippa refrained from participating in the interview with her older brothers, she would like it to be on record that her favorite thing about life at the Seminary is the donuts! The artwork in this box is hers!

Writing for Little Hearts

by Kathleen Long Bostrom

My two sons sat in a warm tub of bathwater, scrubbing their knees and pondering the deep questions of the universe.

"David, what do you want to be when you grow up?" my eight-year-old son, Christopher, asked his younger brother. "A scientist? A policeman?"

"No," David replied, a serious note in his four-year-old voice. "I'm going to be a publisher and publish Mommy's books."

I smiled to myself as I pulled David's pajamas out of his dresser drawer in the bedroom a few feet away. It was no secret at our house that one of my dreams was to become a published writer.

Four years after that conversation, I am happy—and relieved—to report that I did not have to wait for my youngest son to grow up before my dream was realized. In August 1997, my first children's picture book, *The World That God Made,* was published by Tyndale House. And that's just the beginning. I currently have four more books under contract and possibilities for more.

One question most authors are asked at some point in their careers is, "Did you always want to be a writer?" My answer to that question is "Yes." And "No." I always enjoyed writing. My best friend and I began a novel in the sixth grade about two girls stranded on an island. I still have that manuscript, tucked away in the bottom of a cedar chest, where it will remain.

But though I enjoyed writing and received encouragement to do so over the years, I never pursued the thought of being "a writer" until the spring of 1992. My husband, Greg, and I had recently moved to Wildwood, Illinois, to become co-pastors of a small but growing congregation. I worked part time, in order to be at home with our young children, then three, five, and seven. I also suffered from chronic pain due to a condition diagnosed as fibromyalgia, and so I began walking in the mornings to try to relieve some of the stiffness in my muscles.



Art for the cover of Bostrom's *Questions from Little Hearts,* recently published by Tyndale House, was provided by artist Elena Kucharik.

Wildwood is built around a beautiful lake. It is an older community, and trees abound. As I enjoyed my morning walks, thoughts and images began to dance around in my mind. I would hurry home to write down what I had seen, felt, and heard, relishing the challenge of finding a new and different way to describe the ordinary. I had no goal other than to write for the fun of it, and the thought of publication had not yet crossed my mind.

The writing fever began to spread to other areas of my life. As I worked on sermons, drove in the car, or rocked my children to sleep at night, words continued to tumble and tangle within me. And, being a mother, it was a natural progression that soon these words began forming into stories to tell my children.

So I began to write stories for children. Lullabies, poems, tales of dogs finding their way in the world—everywhere I looked, I found a story waiting to be put to words. My children, of course, thought my stories were wonderful. Though I knew their enthusiasm was biased, their delight in listening to stories that were inspired by pieces of their own lives stirred my creative juices until I began spending every free moment writing.

My husband and I are great readers, and from the time our children were born, we read to them. As I sat with a child snuggled in my lap, reading *Good Night, Moon* or *The Runaway Bunny,* I began to think, "Wouldn't it be wonderful to publish a book that a parent and child would read and cherish together?" I knew that as I read to my children, we were building some of our most precious memories. To be a part of that memory-building for other adults and children seemed like a gift beyond compare.

Thus began my quest to be a published author. I read books about publication, joined organizations such as the Society of Children's Book Writers and Illustrators, the Children's Reading Round Table of Chicago, the Society of Midland Authors, and the Presbyterian Writers Guild. I attended workshops and retreats, joined a writer's critique group, and took a writing class at the local junior college. I did my research, discovered which publishers were looking for children's books, and then began submitting manuscripts to publishing houses, certain that some wise editor would snatch my stories from the dreaded "slush piles" and that I would get a phone call saying, "Kathy Bostrom—we want to publish all your books!"

I liken the process of publishing a book to pregnancy. A book begins with the conception of an idea, then experiences a long gestation period during which the story takes shape and eventually reaches completion, ready to be birthed by a publisher-midwife and held up for all the world to see. Little did I know that for me, the pregnancy would last four, long years before I found an editor ready to bring one of my books to life. My children even began to tell Santa Claus that what they wanted most for Christmas was for "Mommy's books to get published."

Along the way, I began writing children's books with theological content. I listened

to the questions the children of the church, including my own, would ask: "Where does God live? Is God a boy or a girl?" As I wrestled with providing answers to these questions at a level the young children would understand, books began to take shape. I discussed with an editor the possibility of writing a book for young children that would deal with these very basic and practical questions, and to write the book in verse, since children love rhyme. The editor was enthusiastic and encouraged me on my quest.

I spent six months writing the book, then submitted it, only to receive a form letter rejection. Discouraged, I set the manuscript aside, not sure what to do with it. Several months later, a friend suggested that I send the manuscript to Tyndale House, a religious publisher based in Wheaton, Illinois, about an hour from my home. I wrote one of their editors and asked if she would be willing to look at the manuscript. Her reply—"We are not doing many children's books at this time, but I will take a look at your manuscript."

I mailed it off in March 1996 and waited. And waited. In the meantime, I continued to submit other manuscripts to other publishers. The rejections piled up. In August, I heard back from the editor at Tyndale House that they were "interested," but that the manuscript had to be approved by several other committees. I tried not to get my hopes up too high. I had come close to publication before, only to have it all fall through. But on September 23, 1996, the editor called me and said, "I think we have good news for you. We want to publish your book."

How can I describe my elation? Even for a writer, words are inadequate. After all those years of hard work, persistence, anonymity, and rejection, I felt like Cinderella at the ball. The glass slipper fit! I had found my editor and my publisher—and they had found me.

When I announced to my family that I had a book accepted for publication, their reactions varied from my husband's and oldest son's enthusiastic, "Hooray for you!" to my daughter's supportive, "I knew you could do it!" to the would-be publisher, my youngest son's, slightly exasperated, "Finally!"

Two months later, a call came from Tyndale to offer me a contract on another manuscript, which actually became my first published book, *The World That God Made.* (The publication of the first accepted manuscript was delayed when Tyndale House decided to have me begin a new series for them, with that first manuscript being the first book in the series.) *Questions from Little Hearts: What Is God Like?* made its debut in bookstores in February 1998, and *Questions from Little Hearts: Who Is Jesus?* will be out in August 1998.

Also under contract with Essmont Publishing in Vermont is a book of biographies on the Newbery Medalists (the Newbery Medal is the most prestigious award given every year to the best children's book), and I am writing a book on teaching values to children, tentatively titled *A Handful of Values: A Team Approach to Teaching Values to Children in Grades K-2,* which will be published in March of 1999 by Goodyear Books, a division of Addison Wesley Longman.

Through the years of rejections (which totaled close to 250 before that call from Tyndale House!), I never gave up. I had sermons and articles published, but I never let go of my wish to publish books for children. All along, my writing felt to me like a "call," just as my "call" to ministry came quite unexpectedly nearly twenty years ago. There was a force, greater than my own will, urging me on. I sensed that there was a deeper purpose to my obsession with the written word, that somehow God would use me as a way to reach out to children and adults and to share the Good News. I pray that my books will do just this, and I see them as an extension of my ministry as an ordained pastor. My dream of writing books that adults and children would share together has now expanded into the gift of writing books that will also enable a sharing of the faith.

Part of the expansion of that dream has been for me to be a mentor for young writers. Several of the young folks in the church have come to me with their stories, asking for my advice. I offer my guidance and load them with encouragement.

Just like Presbyterian author Frederick Buechner encouraged me.

In 1992 I went to a conference at Wheaton College in Illinois where Buechner was speaking. I have loved his writing for years and have had several opportunities to hear him speak. This time, however, my boldness got the best of me. I had just begun writing and craved some kind of feedback from someone I admired. I actually had the nerve to go up to the poor man before his speech and to tell him about my desire to be a writer, and I asked if he would read a short essay I'd written. Bless his heart, not only did he take the essay home, but he also took the time to read it and to send it back with comments a week or two later. He wished me luck in my writing. That meant so much to me. I have never forgotten his words of encouragement.

I will do everything I can to encourage the young writers I know; I believe it is part of my "call" to be a part of theirs. They are each gifted writers, but more than that, they each have a writer's heart. They are in love with words, as I am, with their joy and possibilities, and with the power that words have to create. After all, it wasn't until God spoke the Word that chaos turned into creation. God still blesses words with the power to give life, to turn the chaos of our thoughts and feelings into something that we can hold on to and claim as our own. And that, in my book, is truly a miracle. ▮



Kathleen Long Bostrom, a 1980 M.A. and 1983 M.Div. graduate of Princeton Seminary, is a mother and a writer who lives in Wildwood, Illinois. With her husband, Greg, she is co-pastor of Wildwood Presbyterian Church.



Nurturing the Youngest Disciples

The Church's Ministry with Children

by Hope Andersen

Jesus valued children. In the Gospel of Matthew, he says to his disciples, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." (19:14 NRSV) What was it that he saw in them that caused him to make a statement such as this?

Dan Rift, a Princeton M. Div. graduate in the Class of 1984 who now serves as associate director of global service and witness for the PCUSA, recalls an incident that took place in a church in Virginia four years ago when hordes of Curds fled from Iraq to seek refuge in Turkey. "The media was filled with images of mothers and their children trudging through the snow," he says. "A kindergartner in the church saw these pictures; shortly after, he found a penny on the ground. Having heard the phrase 'find a penny, make a wish,' he made a wish. 'I wish I could help the Curds,' he said. Lo and behold, the church became involved and sent needed relief, even set up a school after the Curds returned to their homeland.

"What it means to be a child is to believe that making a wish on a penny can make a difference," Rift concludes.

Three-year-old Anna, daughter of Nancy Lammers Gross, a visiting lecturer both in speech communication in ministry and in Christian education at the Seminary, accompanied her parents to real estate offices, visited innumerable residences, and checked out school districts as they were house hunting in the Princeton area. One day, while driving on the Quaker Bridge overpass, Anna asked, "Mommy, when we die and go to heaven to live with Jesus, will we have a house to live in?" Lammers Gross's impulse was to answer the question; instead, she shared with her daughter what Jesus told his disciples: "In my Father's house are many dwelling places." (John 14:2 NRSV) After a long silence during which her mother could only imagine what Anna was thinking, the little girl said, "Well that's good, because when Jesus was born there was no room for him in the inn."

What it means to be a child is to make sophisticated connections.

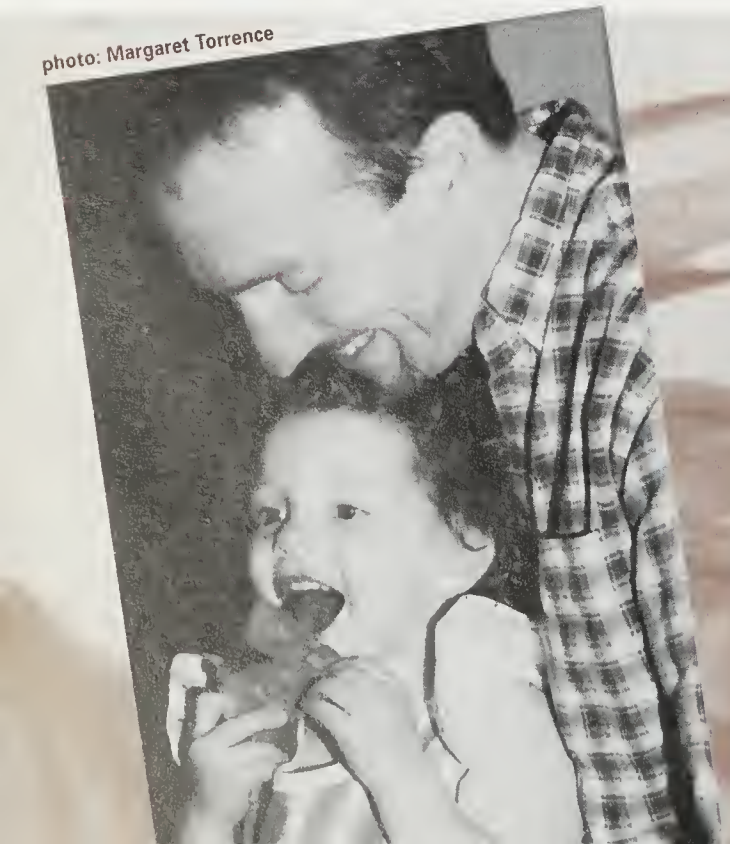
According to Carol Wehrheim, a writer, editor, and consultant in Bible curriculum who periodically teaches courses for both Princeton's Center of Continuing Education and Institute for Youth Ministry, children—even very small children—are capable of understanding much more than most adults imagine they can.

It is in this spirit that the Presbyterian Church (USA) will celebrate the Year of the Child between June 2000 and June 2001. The Presbyterian Children's Advocacy Network looks forward to the event as "a great occasion to educate 2.6 million Presbyterians and others about the needs and special gifts of our children." What do children need? And what special gifts do they bring?

Despite the affluence of the United States, this country ranks behind most others in providing for its children. According to statistics from the Children's Defense Fund, more than 12 million children in the United States live in poverty. America and South Africa are the only industrialized nations that fail to provide universal health coverage and child care for children. American one-year-olds have lower immunization rates against polio than one-year-olds in fourteen other countries. Polio immunization rates for non-white babies in the United States rank behind the overall rates of forty-eight other countries, including Botswana, Sri Lanka, Colombia, and Jamaica.

As Freda Ann Gardner, Princeton's Thomas W. Synnott Professor of Christian Education Emerita, says, "Too many of our

photo: Margaret Torrence





"Even greater than the role of the church in developing a child's spiritual life is the role of the parents."

Preschooler Camden Gaultney enjoys a Christmas cookie as her father, PTS M.Div. senior Steve Gaultney, looks on.

children are stunted in terms of what they can become."

Children are not only physically neglected; many of them receive little or no spiritual foundation to help them develop a life lived with an awareness of God. Thus, they enter adolescence without a sense of a trusting, loving power outside of themselves. At a time when they are most in need of something to turn to, they have nothing. Hence, they turn to drugs, alcohol, sex, and crime.

What are the elements necessary to developing a spiritual life?

Wehrheim maintains that three elements are essential for children to grow spiritually. First, the recognition that children are born with a sense of the spiritual; they come into the world already in a relationship with God. If parents and teachers listen more and talk less, she asserts, that relationship will become apparent. Wehrheim recalls that while sitting outside one summer night with her granddaughter, the five-year-old child remarked, "God made the lightning bugs, but I turned them on."

Second, since much of children's spirituality centers around their sense of wonder, the adults in their lives need to work toward allowing that sense of wonder to emerge. Wehrheim encourages parents and teachers to take time to notice the small, everyday things—frost patterns on the windows, emerging buds, wind. "One way we can help the 'hurried children' of whom psychologist David Elkind speaks is to teach them how to breathe prayers," says Wehrheim, who teaches young children this technique of repeating a mantra to each breath and encourages them to use it anytime they need to connect with God.

Third, Bible stories can connect God and wonder. Wehrheim, who uses the stories as a starting point for meditation, emphasizes that children need books that are both visually appealing and age appropriate. "There are Bible story books for each developmental stage," she says, "from five-sentence board books to *The Children's Bible in 365 Stories.*"

Storytelling is also an important facet of Lammers Gross's ministry with children. "We need to tell the stories in an interesting, passionate way without tremendous embellishment or changes," she says. "We need to let the children interact with the stories… to trust the children and to trust God … that something significant will happen."

So what impedes this process in the church? Lammers Gross notes that the church is often viewed as an institution that squelches the wonder and creativity inherent in and necessary to children's spiritual development. Sunday school teachers generally untrained in child development tell children what is important to know and give information rather than wondering with and listening to the children explore the stories. Sunday school curricula lose track of the Bible stories as they rely more and more heavily on gimmicks to interest the children.

The best curriculum will present the stories in a variety of ways incorporating, for example, music, movement, language, and logic in order to accommodate diverse learning styles. Wehrheim cites *The Great Parade* (Friendship Press) and *The Inviting Word* (United Church Press) as two good resources, both of which are available through the Seminary's Reigner Reading Room. (According to Kima Pachaua, a Ph.D. candidate who has worked in the Reigner Reading Room since January 1996, the most popular curriculum among Princeton students is *The Whole People of God,* a non-denominational curriculum published by Logos Productions Inc.)

Likewise, the most successful children's messages or sermons will not rely on gimmicks that detract from and overshadow the object lesson.

"I remember one time a Seminary intern unrolled a whole roll of paper towels down the aisle," says Lammers Gross. "Then he took a tube of toothpaste and squeezed it out in a long line down the towels. The kids were wild! Then he asked them how to put the toothpaste back into the tube. Of course they shouted out 'You can't!' And then he said something about how the toothpaste was like hurtful words, how once they're out you can't put them back. How many of those kids do you think remember that lesson five years later? But I bet they all remember the toothpaste!"

Rob Morrison, who graduated from Princeton with an M. Div. in 1969 and is now pastor of Santa Fe Presbyterian Church in Edmond, Oklahoma, approaches the Christian education of his congregation's children foremost "with an understanding of and sensitivity to the stages of a child's development." He and his colleagues at Santa Fe use a unique approach to bring the Bible to children. Together, children and teachers read the Bible stories and explore the faith through at least four theologies (neo-orthodox, story, feminist, and liberation). Teachers help the young people examine how the church interacts with their



"Shepherd" Hanna Torrence and "Angel" Kamisha Parson, both preschoolers, join forces in the Center's annual Christmas pageant.

photo: Margaret Torrence

"We need to let the children interact with the stories... to trust God... that something significant will happen."

world, their school, their home, and their community. In addition, they integrate the four main influences in the child's church life (worship, Christian education, music/choir, fellowship activities) and develop spiritual growth in the most creative and broadest ways (verbally, visually, experientially, and actually).

Even greater than the role of the church in developing a child's spiritual life is the role of the parents. Richard Osmer, the Seminary's Thomas W. Synnott Professor of Christian Education, and director of the School of Christian Education, says, "According to current research, parental modeling is the most important factor in nurturing spiritual growth in young children. Children need to see their parents pray, to hear them talk about God, to watch them live out lives of faith that include conscious decisions about how to spend money and time."

> "...since much of children's spirituality centers around their sense of wonder, the adults in their lives need to work toward allowing that sense of wonder to emerge."

Gardner agrees. "The family has characteristics as a social organization that others don't have," she says. "It exists over time. It doesn't go away. In it, we live in close proximity with one another, and yet we are unique individuals." She points out that in the past children of religious parents saw their parents in the act of praying, while today many parents are afraid to think about prayer because they don't know how to pray.

"But," she says, "modeling is important. It is important to make prayer visible."

Both Osmer and Gardner believe that the church can play a more significant role in supporting parents. "The church needs to help adults reclaim their faith," says Osmer. "It needs to help adults move away from a purely moralistic, reduced sense of God's providence toward a more vital, personal spirituality."

That vitality, Osmer continues, is grounded in opportunities provided by the life cycle. "Life is full of teachable moments," he says. "To be a parent and to nurture a child's spiritual development is to claim responsibility for those moments."

Gardner echoes the need for parent education and support. "Raising children takes time and effort," she says, "and the church ought to provide and support parents' groups." But, she goes on to say, the development of trust between parents and children is equally as important as education.

"Children learn from what they experience rather than what they hear," says Gardner. Thus, she encourages parents to be intentional both in their actions and in their language. "Don't make promises you can't keep," she says. "And be willing to make amends when you have made a mistake."

Mike Baynai, a Princeton senior with two grown children of his own, agrees. "I am careful.... I try to be very intentional with the words that I use." Baynai, who has worked part time at the Seminary's Center for Children for the past two years, believes that what children require most of all is honesty and deliberate, personal interaction. "When I get down on one knee with a child and listen and respond, I am saying, 'You are important to me.' "

If the planners of the PCUSA Year of the Child hope to explore what children need, they also intend to celebrate the special gifts that children bring into the world. To Rift, this means in part recognizing that how we provide for children in our own churches and all over the world plays a critical part in what it means to follow Christ. "Children instill in us a sense of hope for the future," he says.

For Baynai, the rewards of working with children are more earthy. "It's been invigorating to run around and play and laugh and crawl on the floor," he says. "As seminarians, we don't do enough of that. Last year I wrote a letter to Dian Wisdom [the director of the Center for Children] and told her that I ought to pay her for letting me work here. It's been a gift."

Although he initially took the job at the Center because of its proximity to his housing, he has grown to love working with the kids. "They are sincere and honest, innocent and naive," he says. "They don't have any pretenses yet. They sort of blunder into things.

"I keep telling people that when I leave Princeton I probably won't remember much of the history or theology or anything else, but twenty years from now I will still be preaching on the things that the kids did and said at the Center."

Recognizing that children are naturally spiritual beings, and that they have much to teach the adults in their lives about God's kingdom, may well be the most significant and necessary step in promoting their spiritual growth. As Jesus said, "Unless you change and become like children, you will never enter the kingdom of heaven." (Matthew 18:3 NRSV) ▮

Photos: Margaret Torrence

Top left: PTS M.Div. senior Mike Baynai nurtures and is nurtured by Tess Gallagher, an infant in the Center for Children. Bottom left: Toddler Jaehoon Jung plays an angel in the annual Christmas pageant.

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1923 **Clifford P. Osborne (B, M)** is a resident of Adams, TN, where, his niece writes, he "reads his newspaper every day and enjoys the news, football, and Lawrence Welk on television. He also reads the large-print *Reader's Digest* from cover to cover each month and enjoys various publications from the universities with which he has been associated."

1924 After thirty years in the Navy, **John E. Johnson (B)** helped build Bayside Presbyterian Church in Virginia Beach, VA, one of the four largest congregations in the presbytery.

1934 **Fred Christian (B)** celebrated his 90th birthday last May and was serenaded at Springdale by members of the Seminary Board of Trustees, who wrote and performed the parody "O Fred, Our Friend in Ages Past."

At ninety-one, **Augustus "Gus" Griffing (B)** still sets up the semi-annual tutor training sessions for Literacy Volunteers of Glens Falls in Glens Falls, NY, on whose board he served for nine years. He writes, "I have seen the program more than triple; there is a great need."

Despite critical diabetes, **Harvey T. Kidd (M)** enjoys "TV sports, crossword puzzles (with magnifying glasses), and going to the local 'watering hole' for coffee and settling world affairs!"

Donald Lomas (M) and his wife, Gladys, have moved into a facility in Lakeland, FL, where they receive "added services as needed." Both are, thankfully, enjoying good health!

Lynn Rankin (B) reports that he and his wife, Lillian, are retired, in good health, and living in Rydal Park, a full-care facility in Rydal, PA, run by the Presbytery of Philadelphia. They spend their summers in New England.

1940 **Albert H. Manus (M)** is teaching Bible courses and doing visitation for the First Presbyterian Church in Lakewood, NJ.

1941 After retiring as associate executive of the Synod of the Southwest, **Mark L. Koehler (M)** served eleven interim pastorates and is currently serving as parish associate at St. Andrews Presbyterian Church in Tucson, AZ.

1942 **Donald B. Bailey (M)** and his wife, Jane, celebrated their fiftieth wedding anniversary in September. Fellow classmate **Russell M. Kerr (B)** was there to help them celebrate.

Try to remember those days in September...and send *inSpire* your reminiscences about experiences in the classrooms of PTS when you were a student! We are looking for colorful recollections about professors who have since retired or whom you recall particularly well for a possible story in a forthcoming issue. We can't promise that we will use what you send, but we definitely can't use it if you don't send it! Thanks.

1946 **M. Allen Kimble (B)** was the guest speaker at a special worship service celebrating the 300th anniversary of Lawrenceville Presbyterian Church in Lawrenceville, NJ. Kimble, who was pastor of the church from 1947 to 1959, assisted the current pastor, **H. Dana Fearon ('68M, '75D)**, who is also one of the Seminary's visiting lecturers this year.

1947 **Howard A. Redmond (B)** recently published his book *Our Hearts Are Restless* with Shield and Word Press.

1948 **Edward C. Gartrell Sr. (B)** has been serving as parish associate at Covenant Presbyterian Church in Huntsville, AL, since March 1997.

Robert F. Rice (B, '49M) is directing Literacy Ministry International, Inc.

1950 *Earthen Vessels and Transcendent Power: American Presbyterians in China, 1837–1952,* written by **G. Thompson Brown (M),** was published this winter by Orbis Books.

Ellsworth E. Jackson (D), his wife, Julia Dispenza, and Spirit the Dog are doing a year residency at the Himalayan International Institute of Yoga Science and Philosophy in Homesdale, PA. He writes, "We live in a spiritual community of about sixty people of all ages. [It is] very special."

1951 After twenty-eight years of service, **O. Thomas Miles (B)** retired from the U.S. Department of Housing and Urban Development in Washington, D.C., in December 1997. He continues his ministry as parish associate at Potomac Presbyterian Church in Potomac, MD.

The Big 50—Class of 1948

Fifty is nifty and very near.
Will you be there or will you
be here,
Celebrating at PTS?
We hope your answer is a
"YES."

For information about your 50th reunion, May 21 and May 22, 1998, contact the Alumni/ae Relations Office at 609-497-7785 or visit our web site at www.ptsem.edu/bond/index.htm

Class notes

1952 **Richard G. Douse (B)** is active in the House of Hope Presbyterian Church in St. Paul, MN, and as a supply preacher for the presbytery.

Bruce O. Larson (B) is pastor emeritus of University Presbyterian Church in Seattle, WA.

George A. Munzing (B) writes, "I retired from Trinity United Presbyterian Church in Santa Ana, CA, after being there for thirty-seven-and-one-half years."

1953 **Raymond A. Nott (B)** came east from Wyoming this fall to speak at two stewardship banquets in the Philadelphia area, a trip that "gave [him] the opportunity to visit [President] Gillespie, [Fred] Cassell, and [Bill] Harris."

"I am 'retired' again," writes **Benjamin E. Sheldon (B),** "following a two-year interim at the Forks of the Brandywine Presbyterian Church in Donegal Presbytery. However, I am continuing my work with the National Pro-Life Religious Council."

1954 "Despite my supposed retirement," writes **James F. Clark (B),** "it has been a hectic year."

William J. Peck (B), a "semi-retired professor at the University of North Carolina at Chapel Hill," is teaching Hebrew and philosophy at San Felipe Presbyterian Seminary in Guatemala.

Marshall L. Smith (G) is the curator of the Orange County Historical Museum in Hillsborough, NC.



↑

1956 **Dan H. Barfield (B)** "became a first-time grandfather on October 30, 1997," when his daughter, Hilary, gave birth to Cory Justin Raio in Tucson, AZ.

Gilbert L. Johnston (B) is serving as "resident friend" at the Friends Meeting in Cambridge, MA.

In his retirement, **Joe David Ruffin (B)** lives in Waco, TX, where he serves as stated supply of Youngblood Presbyterian Church.

1957 **Fuad J. Bahnan (M),** pastor of Cavalry United Presbyterian Church in Fall River, MA, will continue to serve on the General Assembly Council of the Presbyterian Church (USA) during the next year, as will **William E. Chapman ('58B, '62E, '69D),** retired adjunct professor at both Princeton and New Brunswick Theological Seminary in New Brunswick, NJ.

David C. Meekhof (B) is the newly elected president of 119-year-old Sheldon Jackson College in Sitka, AK. He is the eleventh president since the founding of the school by Presbyterian missionaries in 1878 as a trade school for the Tlingit Indians.

1958 Whitewater Valley Presbytery recently endorsed **Richard C. Hutchison (E),** pastor of the First Presbyterian Church in Fort Wayne, IN, for moderator of the 210th General Assembly (1998), which will meet in Charlotte, NC, from June 13 to 20. Hutchison, a noted leader in Christian education, currently serves on the General Assembly Council of the Presbyterian Church (USA) and is the Council's corresponding member to the board of directors of the Presbyterian Church (USA) Foundation.

1959 **John M. Robertson (B)** writes, "I have been honorably retired since 1994 and recently have become a part-time pastoral assistant at the United Church of Sun City (UCC) in Sun City, AZ.

In November, **Robert M. Shelton (M, '65D)** was inaugurated as the eighth president of Austin Presbyterian Theological Seminary. The Jean Brown Professor of Homiletics and Liturgics, Shelton has been at the seminary since 1971 and since 1983 has served as the academic dean.

1960 **George L. Haines (B, '63M)** is a professor of law and religious studies at the University of Phoenix satellite campus in Diamond Bar, CA.

Richard E. Nygren (B, '81P), chaplain at Bay Village in Sarasota, FL, preached at Big Moose Community Chapel in the Adirondacks of New York State this past July.

Kenneth B. Yerkes (B) is now serving as interim rector at St. Paul's Episcopal Church in Kankakee, IL.

1961 **Robert R. Boehlke (D)** has recently published the second volume of *Sejarah Perkembangan Pikiran & Praktek Pendidikan Agama Kristen* (A History of the Development of Christian Education Thought and Practice) with BPK, a Protestant publishing house in Jakarta, Indonesia.

1962 For the last three years, **Robert Holland (B),** who is retired and living in Fresno, CA, has been assisting his son, **Jeff Holland ('93B),** in building homes for Mexicans in the Tijuana area. With the help of high school and college students from Washington State's Mercer Island Presbyterian Church in Mercer Island and University Presbyterian Church in Seattle, about 190 homes have been constructed in that time.

Edwin H. Sprague (B) is the interim pastor of Maryvale Drive Presbyterian Church in Cheektowaga, NY, after fulfilling the role of interim executive

Class notes

presbyter of Western New York Presbytery.

1963 A retired missionary to India, **Melvin A. Cassady (U)** keeps active as a chaplain and desk volunteer at Pike Community Hospital, a deacon at the First Presbyterian Church in Waverly, OH, and a member of the presbytery mission-related committees and retirement community.

Werner H. Kelber (M) recently published *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q* with Indiana University Press. Kelber is the Turner Professor of Religious Studies at Rice University in Houston, TX.

1964 **William L. Hufham (B, '70M)** retired from the Chaplains Corps, U.S. Army, in June 1997. He is now pastor of the First Presbyterian Church in Goldsboro, NC.

1965 **Mebane Harrison (E)** is education director for the U.S. Navy Seals stationed in Coronado, CA.

"New life at 79!" exclaims **Dorothy W. Payne (E).** "One year ago I became chaplain of Southwest Florida's Hospice South Team. I've never enjoyed a job so much!"

Stephen R. Weisz (B) was visiting chaplain at Prince Alfred College in Adelaide, Australia, from April 1997 through October 1997.

1966 **Barbara E. Nelson (E),** a freelance writer based in Pittsburgh and a member of Shadyside Presbyterian Church, is living part time in Westfield, NJ, in order to assist her father.

Sharon Daloz Parks (E) recently became the associate director of and a core faculty member at the Whidbey Institute in Clinton, WA. She is the co-author of *Common Fire: Leading Lives of Commitment in a Complex World,* published by Beacon Press.

1968 **Charles L. Bomboy (M)** retired from Westminster Presbyterian Church in Phillipsburg, NJ, after thirty-one years of service. Having recovered from a ruptured aorta and stroke suffered on Palm Sunday, 1996, **Howard J. Happ (B)** continues as a professor of religious studies at California State University in Northridge and as assisting priest at The Cathedral Center of Saints Athanasius and Paul in Los Angeles, CA.

Damon D. Hickey (B) writes, "My book *Sojourners No More: The Quakers in the New South, 1895–1920,* was published in August 1997 by the North Carolina Friends Historical Society and the North Carolina Yearly Meeting of Friends as part of the yearly meeting's celebration. I am now in my seventh year as director of the libraries at the College of Wooster in Ohio."

Mary L. Temple Hickey (e) has, for the past year, been working for Wooster Interfaith Housing Corporation in Wooster, OH, (where her husband, Damon, is director of libraries at the College of Wooster). She writes, "WIHC is a non-profit corporation that provides or helps to secure housing for people with low incomes. It also provides transitional housing and a self-sufficiency program for single mothers and their children."

William B. Presnell (M) serves as an adjunct associate professor of pastoral care at Drew Theological School in Madison, NJ. He is also a licensed New Jersey marital and family therapist and is certified as a clinical member of and an approved supervisor with the American Association for Marriage and Family Therapy.

1969 **William S. Dunifon (B)** has been appointed dean of graduate programs and continuing education at North Central College in Naperville, IL. His appointment coincides with the creation of the Office of Graduate Programs and Continuing Education, which was formerly two offices.



1970 **Jackson W. Carroll (D)** has recently co-authored (with Barbara Wheeler, Daniel Aleshire, and Penny Long Marlen) and published a book titled *Being There: Culture and Formation in Two Theological Schools* with Oxford University Press.

Tom Sebben (B) is completing a term as president of the National Association of Endowed Presbyterian Churches. He continues as pastor of the First Presbyterian Church in Sharon, PA.

1971 **David C. Bloom (M)** emails that "On May 1, 1997, [he] began work as the first executive director of the Interfaith Community Ministry Network (ICMN), a national membership organization of community-based ministries." ICMN, whose offices are located in Houston, TX, provides training, resources, and support for the community ministry movement. Bloom joined ICMN after nineteen years as associate director for urban ministry with the Church Council of Greater Seattle in Seattle, WA.

1972 **Daniel L. Consla (B)** is serving as a chaplain for a new hospice program in Orlando for the IHS Hospice of Florida.

Class notes

The Big 25—Class of 1973

Twenty-five? Sake's alive!
Get in your car and drive,
drive, drive!
Hop on a bus, a train,
a plane;
Return to Princeton once
again!

For information about your 25th reunion, May 21 and May 22, 1998, contact the Alumni/ae Relations Office at 609-497-7785 or visit our web site at www.ptsem.edu/bond/index.htm

1973 Barbara Chaapel (B), the Seminary's director of communications/publications and editor of *inSpire,* has been elected as moderator of Philadelphia Presbytery, the oldest presbytery in the Presbyterian Church(USA), for 1998. She is the second clergywoman to serve as that presbytery's moderator. Chaapel was installed at the presbytery meeting on January 20 at the First Presbyterian Church in Philadelphia, where she is a parish associate.

Blair B. Monie (B) has been serving as pastor of Preston Hollow Presbyterian Church in Dallas, TX, since January 1995. He is in his fifth year of service on the General Assembly Council of the PCUSA; for the past two years, he chaired the Congregational Ministries Division Committee. As a member of the Executive Committee of the General Assembly Council, he represented the PCUSA as a part of its delegation to Korea in April 1997.

Ronald D. Worden (D), vice president of academic affairs at Houston Graduate School of Theology in Texas, reports that the school received ATS accreditation this year.

1974 David L. Bleivik (B) is head of staff for the First Presbyterian Church in Anchorage, AK, and a member of the future planning task force for Yukon Presbytery. He continues to serve on the General Assembly Council of the Presbyterian Church (USA).

Kenneth A. Sprang (b) is an associate professor of law at the University of Orlando School of Law in Orlando, FL. He is also a co-author of *Termination of Employment and Pennsylvania Unemployment Law Sources.*

1975 Thomas "Buzz" Mattingly (B) recently spent eleven days leave with his eldest son, Tommy, in Germany and Holland, where they spent the weekend with his pen pal, whom he last saw in 1968.

1976 After almost twelve years as pastor of the First Presbyterian Church in Bath, NY, **David Barnard (B)** is "taking a respite from full-time ministry to allow my children to finish school in their hometown of Bath, NY. I am now working full time as a school psychologist in the Addison Central Schools and part time as interim pastor of the First Presbyterian Church of Canisteo, NY."

Leslie Merlin (B) recently accepted a call as pastor of the Second Presbyterian Church in New York City.

Out of a commitment to create meaningful liturgical materials for congregational use, **Glen E. Rainsley (B),** pastor of the First Congregational Church (UCC) in Camden, ME, wrote *Hear Our Prayer: Resources of Worship and Devotions,* published by Pilgrim Press November 1996.

1977 Edward A. Kail (B) is currently serving a one-year appointment as interim academic dean at Saint Paul School of Theology in Kansas City, MO.

Michael Kuner (B), who is currently serving Covenant Presbyterian Church in Oklahoma City, OK, is chair of the Committee on Ministry of Indian Nations Presbytery. He is also moderating a special task group on inclusive language in the presbytery. Prior to his call in Oklahoma, Kuner was associate pastor of the First Presbyterian Church in Topeka, KS, and was the first permanent chaplain of the House of Representatives in the history of the State of Kansas. Mike and his wife, Jenny, are the parents of two girls.

1979 Robert J. Faser (B) emails that he is studying for his D.Min. through Melbourne College of Divinity in Melbourne, Australia. He writes, "This is the first D.Min. program to be offered by an Australian theological institution, although many Australians have been awarded Doctor of Ministry degrees through American seminaries. My planned area of research is on attitudes of nominal worshippers (particularly those who attend worship only at festivals such as Christmas and Easter) toward the church."

Having received a Ph.D. in religion from Vanderbilt University in Nashville, TN, in August 1997, **Beverly A. Zink-Sawyer (B)** continues on as an assistant professor of homiletics and liturgics at Union Theological Seminary in Richmond, VA.

1980 Marilyn L. Alamsha (B) writes, "On June 30, 1997, I was honorably retired by Central Florida Presbytery, where I have been serving a number of interim pastorates." She and her husband, Lloyd, who is also a Presbyterian pastor, celebrated their forty-first wedding anniversary on that same day. Marilyn has recently been elected to serve on the Executive Council of Central Florida Presbytery. ←



Class notes

Patricia Byers (B) has been named a regional manager of Summit Bank's investment management division in Princeton, NJ. Her responsibilities include estate settlement and trust administration.

Kathy J. Nelson (B, '86M, '92P) emails, "I continue to serve as pastor of the First Presbyterian Church in Dayton, NJ. I also enjoy my weekly time at PTS as a member of the adjunct faculty teaching in the area of practical ministry. I work for the denomination on the Presbyteries' Cooperative Committee on Examinations, which writes and oversees the grading of the Presbyterian ordination exams. I presently chair the Polity Task Force and convened the fall reading group in Raleigh, NC. I enjoyed the fellowship of other PTS alums **Barbara Chaapel ('73B), Fred Lyon ('83B, '89M),** and **David Campbell ('82B),** who were also involved in the Raleigh reading group."

Alumni/ae Update

Suppose that the human genome has been mapped, the cost of genetic testing has been greatly reduced, and your genome has been encoded on a card the size of your Visa card. This will be wonderful when you have your initial interview with a new medical doctor. But when you go for a job interview and the company is ready to hire you, they may ask for your genome. When you hand over your card to be read by a computer, the response may be, "Oh, I'm sorry! Your genome shows that you will have an early onset of Alzheimer's Disease (or another expensive disease). Our insurance carrier won't cover this. We are very sorry, but we cannot hire you."

This scenario, described by Dr. Ted Peters, is not entirely futuristic. Genetic discrimination is already beginning to occur, and it is just one of the many dilemmas being posed by the progress in genetic research. Another dilemma: At this time there are about five new ways to make a baby, but covenant-faithful parents don't necessarily come with each method. The question is: Can we keep babies from being made into commodities?

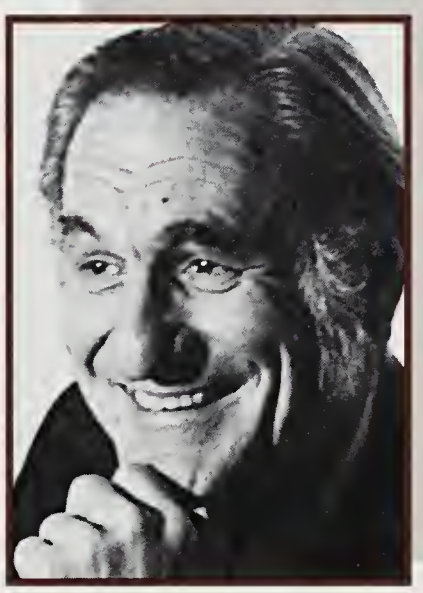
As a retired pastor I helped put together a half-day conference called "Genetics, Faith, and Ethics" at Lafayette-Orinda Presbyterian Church in Lafayette, California. The interest was high among the 250 who attended, including parents, doctors, nurses, and church members.

Peters, a Lutheran theologian and author of many books about the genetics/ethics interface, joined with medical, scientific, and ethical experts in sketching the technology and lifting up the public policy questions. He pointed out that, right now, research scientists are asking for assistance in thinking through the implications of genetic research for the human community. But, this opportunity may last only a few short years.

The church, through its seminaries and congregations, can contribute ethical insight to the public discussion of these concerns. Consortiums of local congregations can invite researchers and those concerned with public policy to confer with the grass roots members of local churches on these issues. The underlying question for us is, "What does it mean to be a family of individuals made 'in the image of God' and part of a covenant community?"

I am hopeful that other Princeton alums will consider planning similar conferences in their areas.

John E. Turpin ('52B) served the First Presbyterian Church in Oakland, California, for twenty years before his retirement. He currently serves on the board of the Presbyterian campus ministry at the University of California, Berkeley, and represents Region 12 (Northern California, Oregon, Washington, and Alaska) on the Alumni/ae Association Executive Council.



1981 **Linn Rus Whitaker Howard (B)** pastors Peters Creek Presbyterian Church in Venetia, PA, and produces a television show with fellow PTS graduate **Robert Kopp ('77B)** titled *Howard & Kopp with Real People.*

David Ravinder (M, '86D) says he can occasionally visit PTS even with all of his responsibilities as pastor of Union Village United Methodist Church in Berkeley Heights, NJ.

1982 "I recently participated in the PCUSA Ecumenical Seminar at the World Council of Churches in Geneva, Switzerland," reports **William M. Hoyle (B).** "On the way home, I played the Old Course at St. Andrews."

Kristen Rouner Jeide (B) writes, "I am part-time minister-at-large at the Wayzata Community Church in Wayzata, MN. I am also entering the Spiritual Director Formation Program at the Sacred Ground Center for Spirituality."

1983 **Joan C. Ishibashi (B)** is currently associate conference minister for administration and resources for the Hawaii Conference of the United Church of Christ in Honolulu, HI.

Allan C. Jackson II (B) was recently installed as the pastor of the First Park Baptist Church in Plainfield, NJ.

Timothy S. Lantz (B, '96M) is serving as senior Protestant chaplain at the Naval Air Station in Brunswick, ME.

As a retiree, **Berthi van der Bent-Hamel (B)** spends her time assisting in the transcribing of a Sufi text. "The context is Paris, France, during the 1920s," she says, "and it is a message aiming at peace among religions of the world."

Class notes

1984 **Clarence E. Hilyard (M)** pastors a mission church in Fairbanks, AK, and is also a career counselor at the U.S. Air Force base.

1985 The Presbyterian Church of Allentown, NJ, recently installed **Stephen J. Heinzel-Nelson (B)** as their new pastor.

Bruce S. Kochsmeier (B), pastor of Nevada's oldest church, the First Presbyterian Church in Carson City, says he is thrilled to have **Lisa N. Schilbe ('95B)** as his associate. "We played left and center field on our church softball team, which finished second in our first season."

Rodney L. Petersen (D), director of institutional research at Copiah-Lincoln Community College in Weston, MA, recently co-authored and published two books: *Creation As Beloved of God* and *Consumption, Population, and Sustainability.*

Stephen H. Smith-Cobbs (B) is serving as pastor of Trinity Presbyterian Church in Herndon, VA. He says, "I am finding the challenge of serving this large and growing congregation to be exciting. God is truly at work in the life of this special congregation!"

1986 After fifteen years of full-time teaching in Malaysia, **Hon-Yan Ho (M)** reports, "I am now serving full time as the pastor in charge of Mega Chinese Methodist Church in Malaysia." He also writes by email from Malaysia, "Thanks for the beautiful home page."

Thomas N. Willcox (B) is pursuing his D.Min. at Fuller Theological Seminary in Pasadena, CA.

The University of Aberdeen, Scotland, is serving as home for **Corinne H.S. Wong (B),** who is in her third year of a Ph.D. program in New Testament studies.

1987 **B. Keith Brewer (M)** was named to the position of site director at the New Jersey campus of Asbury Theological Seminary at Zarephath.

Stephen J. Weber (B), after serving nine years in the pastorate, is now a chaplain in the U.S. Navy and is stationed at Pearl Harbor, HI.

1988 After receiving a Th.M. from Columbia Theological Seminary in Decatur, GA, **Ann Fitzgerald Aichinger (B)** moved on to Florida Gulf Coast University in Fort Myers, FL, where she is the PCUSA campus minister.

"Doing well!" is the exclamation from **Steven H. Craig (B),** pastor of Eagle Rock Presbyterian Church in Los Angeles, CA.

Anna (B) and **David (B) Carter Florence** write, "Our boys give us more joy than we thought possible." Anna is working toward her Ph.D. in preaching at Princeton, and David is the chaplain at Blair Academy in Blairstown, NJ.

Robert K. McGaha (B) is a chaplain at the Naval Training Center in Great Lakes, IL.

Lillian McCulloch Taylor (B) was recently elected moderator of Coastal Carolina Presbytery, one of the largest presbyteries in the denomination. As book review editor of *The Presbyterian Outlook,* she presented daily book reviews at both the National Gathering of Presbyterian Women and the Massanetta Bible Conference.

Kerry Clark Tomhave (B), who recently completed the certification process in the College of Chaplains, is working part time as a chaplain at St. Mary's Medical Center in Duluth, MN. She plans to "remain in part-time ministry while my children—Nicholas, born September 18, 1995, and Lucas, born May 7, 1997—are young, and to do some pulpit supply. I am also serving on the Committee on Preparation for Ministry of our presbytery along

take a bow

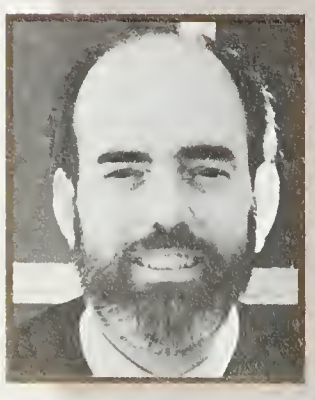
Jeanne Audrey Powers ('58b) received the Pioneer Woman Award from the Anna Howard Shaw Center of Boston University School of Theology.



Mebane Harrison ('65E, '80B), director of education at the Naval Amphibious Base in Coronado, CA, home of the Navy Seal team, received the John Brian Award for Military Educator of the Year from the Council for College and Military Educators in Seattle, WA, in February 1997.

William L. Carlton ('70B) was awarded the professional designation of Advanced Certified Fund Raising Executive (ACFRE) by the National Society of Fund Raising Executives at the 1997 International Conference on Fund Raising. Carlton, who works for Carlton & Company, a fund-raising consulting firm based in Boston, MA, is one of only thirty-two individuals nationwide who hold the ACFRE.

Linda Pershing ('78B) received the 1997 Elli Köngäs-Maranda Prize awarded by the American Folklore Society for her book on women's protest against nuclear arms, *The Ribbon around the Pentagon: Peace by Piecemakers.* The prize is awarded for outstanding work on women's traditional, vernacular, and local culture and/or work on feminist theory and folklore.



Kevan T. Hitch ('86B) has been elected a Coffin-Forsberg Fellow for Urban and Social Ministry for the 1997-98 academic year by the faculty of Yale Divinity School. Hitch is the pastor of the First and Summerfield United Methodist Church in New Haven, CT, and has been active in labor issues and building a church-based community organization called Elm City Congregations Organized.

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our Alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

with Becky Sherwood, another '88 alum."

1989 Randall K. Bush (B) reports that he is pursuing a Ph.D. in theology and ethics at Marquette University in Milwaukee, WI.

Julie Hodges (B) writes, "In addition to my full-time counseling job with adolescents with drug and alcohol problems, I am working part time as a youth director at Clifton Presbyterian Church in Clifton, VA!"

Young Ho Kim (M) is pastor of the First Korean Church of South Dakota in Rapid City.

Eriberto "Eddie" Soto (M) is coordinator for South America of the Worldwide Ministries Division of the Presbyterian Church (USA) in Louisville, KY. He writes: "I am the first coordinator to be fluent in both English and Spanish. In this ministry, I help to coordinate our work with our partner churches in South America in three areas: evangelism/missions; education, both theological and secular; and ministries of social justice and compassion. This means that I must constantly travel to that part of the world to meet with leaders of our partner churches. I have had the opportunity to meet Princeton Seminary alums in many of these countries. Please keep me in your prayers."



1990 Eun Sik Cho (B), who was ordained by the Presbytery of New York City in April 1996, has recently begun a part-time position as the Presbyterian chaplain at the University of Alberta in Edmonton, Canada. Cho is also education minister at the Korean Presbyterian Church of Edmonton.

Alex C. Coblentz (B) joined the faculty of The Pennington School in Pennington, NJ, last fall. He is teaching science, ethics, and study skills.

Obery Hendricks (B), the newly appointed president of Payne Theological Seminary in Wilberforce, OH, is the youngest president of the oldest African American seminary in the midwest. ←

Austra Reinis (b) returned to Princeton this fall to begin work in the Ph.D. studies program.

1991 David G. Carpenter (B) has returned from six-and-a-half months traveling in Africa to serve as associate pastor for singles/church life at Memorial Drive Presbyterian Church in Houston, TX. He has also been elected to the U.S. board of directors of African Enterprise.

Robert Covington (P) is now pastor of the First Presbyterian Church in Kingwood, TX.

Julie Cowie (B) is serving as interim pastor of Port Sheldon Presbyterian Church in West Olive, MI.

Steven B. Miller (B), associate pastor of Westminster Presbyterian Church in Fresno, CA, writes: "Life is full as our son, Joshua Patrick, turned two in October, and we are expecting another child in May!" ↓



Charles Rush (D) was interviewed by Ed Bradley for a segment on *60 Minutes* that aired earlier this year. The piece focused on a Philadelphia family whose practice of "prayer only" resulted in the deaths from treatable diseases of two of their children. Rush, who has a Ph.D. in ethics and has taught at Rutgers University, calls this a case of "spiritual malpractice." Initially consulted, in part, because of his background as a Southern Baptist and his familiarity with fundamentalist religion, and in part because the producer of the show lives nearby, Rush found himself becoming the voice of main-line religion in the segment. He says, "In this show, the main-line perspective is the humane one, and the religious zeal of the Pentecostals is allowed to speak for itself. When it speaks for itself, all of its troubling nature becomes apparent." In response to a question posed by Bradley, Rush continues, "We twentieth-century people simply cannot go back to the fifth century BC in order to be faithful. We have to use the resources of faith in the modern context."

1992 Berlinda Anita Love (B), a science and math teacher in Trenton, NJ, and an ordained minister, was recently selected for inclusion in the

Class notes

Calling all RPCVs!

If these initials mean anything to you, then you must have been a Peace Corps volunteer. The *inSpire* staff would like to hear from alums and members of the PTS community who have Peace Corps experience for possible use in a future article. Though we can't guarantee that we will use them, we would like to hear your stories. Please send them to *inSpire,* P.O. Box 821, PTS, Princeton, NJ 08542-0803. Thanks!

International Who's Who of Professionals.

Peter Nimmo (M) emailed this to us from Scotland: "Presently working with an American minister as associate minister at Currie Kirk in Edinburgh (Church of Scotland). Greetings to all at PTS!"

Carol A. Scheppard (B), who finished her Ph.D. in religious studies at the University of Pennsylvania in May 1997, is currently teaching in the core humanities program at Villanova University in Villanova, PA.

1993 Suzanne Nakasian (B), director of the Program for Spiritual Growth and Direction at Union Theological Seminary in New York, has been appointed to the position of director of planning and self-study. She will be working with the vice president for research and planning to coordinate the development of the self-study document that is required for the Middle States and Association of Theological Schools accreditation site visit scheduled for the fall of 1998. She is also a Ph.D. candidate in the Department of Psychiatry and Religion at Union.

Sung-Joo Park (B) is serving as pastor of Hahnbit Korean Presbyterian Church in Atlanta, GA.

Reuel K. Sample (B), a lieutenant in the U.S. Navy, was one of more than 5,000 sailors and marines who participated in a multinational exercise, Exercise Bright Star '97, a six-month deployment to the Mediterranean Sea, aboard the aircraft carrier USS *George Washington.* Sample, along with others, participated in naval, tactical air, amphibious assault, undersea, special forces, and ground combat training to improve unit readiness and facilitate operations among coalition forces.

1994 Allan H. Cole Jr. (B) returned to Princeton in the fall to pursue a Ph.D. in pastoral theology.

Angela Horton Gapay (B), who is with the Yellowstone Conference of the United Methodist Church, recently received a new appointment to Mineral County United Methodist Church and to Alberton, St. Regis, and Superior United Methodist churches in Superior, MT.

Heather Harriss (B) is chaplain at St. Thomas Hospital in Nashville, TN. Her husband, **Michael Stephens (B),** is working on a Ph.D. in church history at Vanderbilt University in Nashville, TN.

Mark B. McFadden (B) is pastor of Chilhowie United Methodist Church in Chilhowie, VA.

1995 Brett W. Becker (B) has accepted a call as pastor of Bethany Congregational Church (UCC) in San Antonio, TX.

Richard Gardiner (B) is chair of the Social Studies Department at University Lake School in Hartland, WI, where he also teaches philosophy, government, history, and religion.

Robert MacSwain (B) is both teaching theology and serving as assistant school minis-

Weddings &Births

Weddings

Shanda M. Carignan ('76B) to Randy Mahurin, October 19, 1997
Lucia Kendall Lloyd ('93b) to Marshall Lloyd, June 29, 1996
Julia R. Martin ('93B) to Michael S. Martin ('94B), October 8, 1994
Glenna Z. Blevins to Mark B. McFadden ('94B), May 21, 1995
Kyndra C. Wilson to Tom N. Trinidad ('96B), June 8, 1997
Stefanie Anne Thompson to Jeffrey A. Wargo ('96B), November 26, 1997

Births

Nathaniel Brian to Susan and Mark Buchanan ('80B) on October 19, 1997
Leah Hwang, adopted by Rochelle A. Stackhouse ('82B) and Peter G. Ferriby ('80B), born on February 5, 1996
Bridget Covey to Cheryl and Mark Ramsey ('84B) on November 10, 1997
Phoebe Elisabeth to Karen Hull Shaw ('85B) and Perry Shaw ('85M) on January 6,1998
Taylor and Timothy to Suzanne Brooks-Cope ('87B) and Scott Brooks Cope ('87P) on August 11, 1997
Graham Brookins to Sylvia and Gordon Pugh ('88B) on February 16, 1996
Emma Grace to Sylvia and Gordon Pugh ('88B) on October 2, 1997
Gustaf Anders Olaf to Gertrud and Hans Andreasson ('93M) on January 12, 1998
Kenji Keith to Kyoko and Paul Johnson ('93B) on December 31, 1997
Hannah Mikel to Julia R. Martin ('93B) and Michael S. Martin ('94B) on July 11, 1997
Isaac Silas to Amy Scott Vaughn ('93B) and Andrew Vaughn ('91B,'96D) on February 2, 1998

Class notes

On the Shelves

On the Shelves features book recommendations from a variety of Princeton Seminary faculty and staff, with the hope that these suggestions will help alumni/ae choose books that will contribute to their personal and professional growth.

From Ellen T. Charry, the Margaret W. Harmon Associate Professor of Systematic Theology
Psychology As Religion, by Paul C. Vitz. Grand Rapids, MI: Eerdmans, 1994 (second edition). Ever since Philip Rieff wrote *The Triumph of the Therapeutic* in 1965, lone voices have been calling for an assessment of the role of secular psychology in the life of the church. In 1977, Paul Vitz, a professor of psychology at New York University, published the first edition of his text *Psychology As Religion*. The revised edition takes account of shifts in the culture since that time; thus, the book is, if anything, now more to the point than when it originally appeared. Vitz's central point is that the major psychological theorists of the '40s through the '60s (Carl Jung, Erich Fromm, Carl Rogers, Abraham Maslow, and Rollo May—among others) turned psychology into an ideology of the goodness and autonomy of self that he calls "selfism," which advocates feeling good about yourself and manipulating the environment to satisfy hedonistic desires. Further, he maintains that this "selfism" has led society astray. Citing existentialism, values clarification, the self-esteem movement, and parent-bashing, Vitz calls for a Christian critique of some "treasured" assumptions.

Children of a Greater God, by T. W. Glaspey. Eugene, OR: Harvest House, 1995. Here is a book for Christian parents who hope that their children will survive the cacophony of the dominant culture. Some readers may be put off by the evangelical tone of the work, but there is more to it than Christian indoctrination. Glaspey talks about helping children become sensitive to the world outside of themselves and develop skills necessary for a mature, even refined, adulthood. Don't scour the "highbrow" bookstores searching for this one, though; I picked it up at the supermarket check-out counter (which is where it belongs). Still, this is a thoughtful little book that many could benefit from reading.

From Robert C. Dykstra, assistant professor of pastoral theology
The Child's Song: The Religious Abuse of Children, by Donald Capps. Louisville, KY: Westminster/John Knox Press, 1995. This book poses disturbing questions concerning ways that Christian religious doctrine and education have served to justify the physical and psychological abuse of children. Donald Capps, the William Harte Felmeth Professor of Pastoral Theology at Princeton Seminary, draws on diverse sources to argue his haunting theses in this compellingly redemptive plea on behalf of children. Among these are the writings of psychotherapist Alice Miller, an ardent critic of culturally sanctioned but child-damaging parenting practices; Augustine's *Confessions,* in which the mature bishop labors theologically to justify his boyhood beatings and shaming; the biblical narrative of Abraham and Isaac and the New Testament Letter to the Hebrews, in which religious sacrifice comes to legitimize corporeal punishment; and even musings on the childhood of Jesus, whose theological perception of God as loving Father may have emerged from shame and confusion concerning the circumstances of his birth and the identity of his human father.

Driven by Hope: Men and Meaning, by James E. Dittes. Louisville, KY: Westminster/John Knox Press, 1996. In this profound and lyrical contribution to the burgeoning literature on men's spirituality, James Dittes of Yale Divinity School finds men from Adam to the present inherently yearning for what more God has in store. Men's seeming drivenness exposes instead their commitment, their controlling reflects rather their solicitous caring, while their withholding demonstrates a profoundly justified spiritual caution about affording undue allegiance to unworthy objects. A stunning penultimate chapter on sonship reflects the depths of seasoned wisdom of a distinguished pastoral theologian.

ter at Brooks School in North Andover, MA.

Kathleen Cardy Tice (B) is pastor of Demarest Baptist Church in Demarest, NJ.

1996 David L. Hoffman (B) is teaching New Testament studies at San Pablo Presbyterian Seminary in Mérida, Mexico.

Christian P. Zebley (B) is currently serving as interim associate minister at the Second Congregational Church in Beverly, MA. This spring, he and his wife, Kay, will leave there for Presbyterian Church (USA) mission service in Morioka, Japan.

1997 Eugene E. Cho (B) is pastor of Onnuri Multicultural Church in Seattle, WA, where he "loves the coffee, the ministry, and the salmon fishing."

Paul Chang-Ha Lim (M) sends email "greetings from [Cambridge, England], the birthplace of the English Reformation! I have successfully finished the first term of research as a Ph.D. candidate in ecclesiastical history. Don't know if there are any other Princetonians around, but I would love to get in touch with them. My phone number is 011-44-1223-762363. My email is: pchl2@cam.ac.uk."

Lisa K. Nichols (B) is the new director of youth and young adult ministries at Nassau Presbyterian Church in Princeton.

Revelation Enriquez Velunta (M) is pursuing his Ph.D. in New Testament studies at Vanderbilt University in Nashville, TN.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every month and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

"Spring" Term at West Virginia University

PTS Alum Called to Campus Ministry

When Charles Spring was a middler at Princeton in 1962, he unexpectedly received a Danforth Fellowship to do an internship in campus ministry.

"I always wanted to be the pastor of a church," he says, "but off I went to the University of Miami in Coral Gables, Florida [a very secular and faraway place for a boy from a small college in Pennsylvania], to try out ministry on a college campus."



Sometimes call and circumstances converge. Today Spring is in his twenty-first year as the Presbyterian university pastor at West Virginia University (WVU), a state university with a 22,000-member student body in Morgantown, West Virginia. He has never looked back.

"That intern year I worked with three inspiring campus ministers—one Presbyterian, one Methodist, and one Episcopalian—in an ecumenical setting," he remembers. "When I came back to Princeton, still hoping for a call in the parish, [former PTS president] James McCord stopped me on campus one day to ask if I were interested in filling in for a year as interim chaplain at Colorado Women's College [in Denver]."

That one year turned into thirteen. Spring married, earned his doctorate in Christian ethics at Iliff School of Theology in Denver, and taught philosophy and religion at Colorado Women's College, as well as filling in as sometime chaplain.

When it was time to move on in 1977, Spring admits he still longed for a local congregation to pastor. "But I wasn't as desirable as I thought I'd be," he laughs, "and the door to a church did not open."

However, the door to West Virginia University did.

"WVU campus ministry had a history of a close working relationship with the local Presbyterian church," Spring says, "so I figured there would be a church for me to connect with." He was right.

The First Presbyterian Church in Morgantown, which Spring can see a hundred yards away from his office window, is an important component of his campus ministry. He is in and out of the church every day.

"When I arrived in 1977, I began to relocate the Presbyterian denominational ministry at the university within the life of that congregation," Spring explains. "I did not want to have a separate group of Presbyterian students on campus who never went to church. Now about forty Presbyterian students attend church there. We have a sermon discussion group, and we pair students with members of the church who can be family-away-from-home for them."

Spring preaches on occasion in that congregation, and lay leaders and pastors of the church also take responsibility for ministry with the students.

The willingness of local church members to share in the ministry with Presbyterian students frees Spring to do more non-denominational and ecumenical work on the WVU campus. He is the director of an ecumenical campus ministry center that is also staffed by Methodist and Baptist clergy.

"We try to identify needs in the university community and then model start-up programs to meet those needs," he says. For example, Spring and his colleagues began an emergency loan fund for African American students, and they initiated a women's information center to distribute material on domestic violence, rape, pregnancy counseling, and sexual harrassment long before the university had either a women's studies program or a women's center. He also initiated a hospital chaplaincy program at the university hospital. "We began with local clergy and campus ministers volunteering their time," Spring says. "We tried to model what it would mean to have chaplains in the hospital." Now, WVU Hospital has a full-time chaplain and a CPE program with two residents.

Spring is proud of the campus ministry's role as "vitamin pill" or "provocateur" to the university. "I try to show them how ministry might work, to get them started, and then to get out of the way," he says. "The goal is to integrate these programs into the structure of the university itself."

The achievement that Spring is most proud of is the introduction of an ethics course into WVU's medical school curriculum.

"I started small with this idea," he explains. "I invited several professors, including the chair of the pediatrics department (who served on the committee that called me), and five students to a brown bag lunch. Our conversation that day first evolved into an elective class and then into a required 22-hour unit in ethics for all second-year medical students at WVU. It's really a model program for medical schools."

outStanding in the field

In 1997 the dean of the medical school applied for and got a $10,000 grant from the Templeton Foundation to develop a model curriculum for teaching issues related to spirituality and faith to medical students.

Through the grant, WVU has instituted a five-class, ten-hour required unit on spiritual issues in the practice of medicine.

"It was a gutsy thing to try," Spring says, "but it's one of my most memorable moments in ministry. Medical students are learning to take spiritual histories of their patients as well as medical histories. They are also asked to write an essay about their own spiritual journey. Lots of feelings are unleashed in those essays—anxiety, fear, relief, and compassion."

WVU med students now frequently carry a laminated card in their coat pockets that instructs them in taking a "patient as person" history.

Spring's style of campus ministry has its critics. "People, some in the more evangelical wing of Christianity, complain that we don't always emphasize enough that we're doing all of these things because of Jesus Christ," he says. "But in a state university, Jesus Christ can't be too far out front. I guess the question is, Do you give up too much of the distinctiveness of Christian proclamation by recognizing the needs and responding to them without telling people overtly why you're doing it? My board and I don't spend too much time worrying about that. We don't disguise who we are as Christians, but our main work is to meet the needs."

In addition to his other duties, Spring teaches one class each semester—a humanities course on human sexuality in the fall and a course on the ethical issues of life and death in the spring. He finds that teaching anchors his week and keeps him in touch with the faculty, often opening doors to pastoral counseling opportunities with both faculty members and students.

"Being present with people is the most important thing I do," he says. "I have lunch twice a week with students, either by appointment or just by going into the dining hall and sitting down. You can plan programs until you're blue in the face, but you have to let people know that you are there, that you are available."

Quantifiable results are not something Spring worries about. "It's hard to know the impact you make in campus ministry," he reflects. "The students are here for, at most, six years. Sometimes we do crisis intervention while they are here. Sometimes we do it much later, when a former student calls after twenty-five years to tell me of a marriage, a divorce, a child's suicide. These are people who remember that I said I'd be there for them. These are people for whom, when they didn't think they needed the church, the church was there."

Spring is willing to trust these moments, measured in the long, not the short, term.

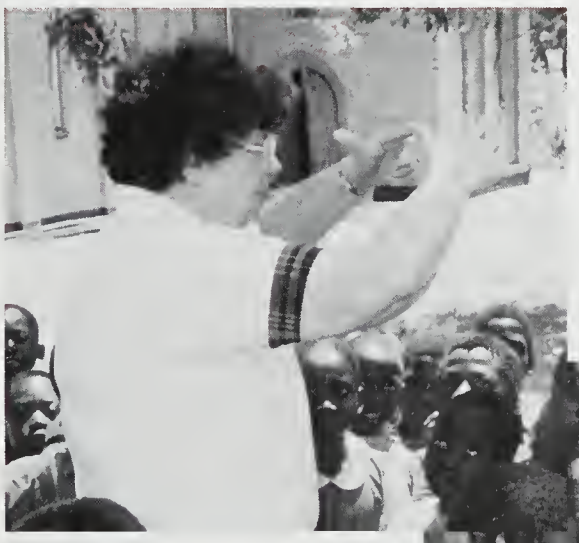
"In campus ministry, the church must be faithful even when we don't get a response," he says. "It's easy to neglect students when they are pulling away, trying to be independent of authority, saying they don't need any help. But our calling is to be faithful, especially in those times." ▮

An Educator with a Mission

Bowers Helps Open School Doors in Malawi



"When I was at Princeton Seminary, I knew that I wanted to serve the church, but I didn't know how," says Dorothea Nill Bowers, a special student in the Class of 1955. "I thought I would be working in Christian education, and I dreamed of being a missionary." Bowers worked for two years at Erie Neighborhood House and Chapel in Chicago before marrying her husband, Jack, a Presbyterian minister. "At that time," Bowers recalls, "there were no co-pastorates. You were either a 'heroic spinster' or the stereotypical minister's wife." Though she did marry a minister, Bowers fulfilled neither of these prophecies. She has lived a life filled with service both to the church and to public education.





Bowers teaches Malawian children (above); Malawian youngsters enjoy new *galimotos* (motor cars) and other resources (right).

outStanding in the field

For the past four years Bowers has been making annual trips to Malawi, a small country located in southeast Africa, where she has been involved in the development and supervision of a model preschool that serves forty children at Domasi Mission near Zomba.

Domasi Mission was the result of the missionary efforts of the St. Michael and All Angels Church in Blantyre, the largest city in Malawi. Blantyre derives its name from famed Scottish missionary and explorer David Livingstone, who was born in Blantyre, Scotland, and who brought Presbyterianism to Malawi and established the mother church there.

Bowers first went to Malawi in 1993 as part of a team from Pittsburgh Presbytery that was working in partnership with the Synod of Blantyre, CCAP (Church of Central Africa Presbyterian). The twenty-member work team was headed by Bowers's husband, who was then chair of mission interpretation for Pittsburgh Presbytery. The team was welcomed to Malawi by the Very Reverend Dr. Silas Ncosana, general secretary of CCAP. (Ncosana received his Th.M. from Princeton in 1981. From September 1, 1994, to March 31, 1995, he was a visiting scholar at the Seminary.) The team set out to restore the 100-year-old, decaying church at Domasi.

During this trip, Bowers was invited to meet with Lucy Botomani, the wife of the pastor of Domasi Mission Church; the Reverend Grayson Nputeni, secretary of education for the Synod of Blantyre; and Ncosana to discuss the greatest needs of the people. What emerged was the recognition that the children were ill-prepared to go to school. What the villages surrounding Domasi Mission desperately needed was a preschool.

Bowers, an associate professor of education at Grove City College in Grove City, Pennsylvania, has had ample experience in early childhood education. While raising her two daughters, she taught kindergarten in the Northbrook School District in north suburban Chicago and took courses toward certification at Illinois State Teacher's College and Lake Forest College. When her husband accepted a call as the pastor of Dundee Presbyterian Church in Omaha, Nebraska, Bowers found herself teaching Headstart children in the public school system. During her seven-year tenure as a kindergarten teacher in the Omaha public schools, she developed an individualized program for kindergarten, creating manipulative materials for teaching.

In 1976, Bowers and her family moved back to Pittsburgh where she received a call from Fox Chapel Area School District, located in a suburb of Pittsburgh. They were looking for a substitute to fill in at an elementary school for a first-grade teacher on maternity leave. Bowers accepted the position, which later became permanent. During the next ten years, she simultaneously did course work toward obtaining her Ph.D. in curriculum development. At the end of that time, she took a sabbatical leave to teach in higher education at Wilson College where she was offered and accepted the chairmanship of the education department.

"My path was never intentional," she laughs. "Each time I got to a threshold, the Lord just opened doors."

In 1994, the year Malawi made the transition from a single-party government to a multi-party democracy, Pittsburgh Presbytery, at the suggestion of Bowers's husband, began the "Blocks for Blantyre" program. The purpose of the program was to raise funds for various projects at the Domasi Mission including the renovation of the church and the construction of a new wing of the secondary school. That same year, the church-based Domasi Mission Preschool opened its doors.

"These are children who had never seen printed materials or manufactured toys," says Bowers. "They made their own *galimotos* (motor cars) out of old wire, tin cans, and bamboo sticks."

It is hardly surprising, therefore, that the preschool is thriving. Equipped with blocks, puzzles, paper, paints, books, and hand-made tables and benches provided by Pittsburgh Presbytery, this model preschool halfway up Zomba Mountain is changing the lives of young and old alike.

Bowers has returned to the school for several weeks each year since it began. She has recently been working with Professor Charlotte Day, chair of the Home Economics Department at Chancellor College in Zomba, to help to train teachers and to implement a lab school at the college. She plans to return this summer to conduct training workshops.

It is a long way from Princeton to Malawi, but for Dorothea Nill Bowers, each step on her journey has led her to an open door. ▮





The 100-year-old Domasi Mission Church pictured before (right) and after (below) renovation by the Pittsburgh Presbytery work team, which was headed by Bowers's husband, and the Malawians.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

Nearly a decade ago, I had the pleasure of becoming acquainted with Margaret Huenink. Recently widowed at that time, Margaret was no stranger to Princeton Seminary. She had married Gerald Huenink ('34B) soon after his graduation from the Seminary and was his life partner throughout his ministry as he served churches first in Garfield, New Jersey, and then in Goshen and Staten Island, New York. During that time, she became increasingly aware of his feeling for the Seminary and grew in her own affection for it as well.

Margaret wanted to make a gift to the Seminary in Gerald's memory that would assist students here with their educational expenses. The life income arrangement available through the Seminary's planned giving program that most appealed to her at that time was the Charitable Gift Annuity, a plan with a number of attractive features.

It is a simple and straightforward contractual arrangement, which is backed by the full faith and credit of the Seminary, that provides fixed income for life, some of which is tax-exempt during the period of the donor's life expectancy. When the annuity is funded by appreciated property held long term, such as stock, the capital gain impact is greatly reduced. Payments to the plan are made annually, semiannually, quarterly, or monthly, at the preference of the donor. It entitles the donor to a charitable deduction, for income tax purposes, with carry-over privileges for up to five additional years.

Through this plan, Margaret established the Gerald J. and Margaret Huenink Scholarship Endowment Fund.

Eight years later, Margaret decided to make another gift to the Seminary. Once again she chose the Charitable Gift Annuity as the means for doing so. Because she was older than before, she discovered that the rate of her annuity payments would be higher (as they are determined by the age of the donor when the gift is made) and that all of the other benefits would still prevail. As with the earlier arrangement, this annuity will ultimately provide for the scholarship endowment fund bearing her name and that of her husband.

If you would like to realize the benefits of a Charitable Gift Annuity or to learn more about the other life income arrangements offered through our planned giving program, please write to me at the Seminary or call my office at 609-497-7756.

Gifts

This list includes gifts made between October 15, 1997, and December 15, 1997.

In Memory of

Ms. Lorna M. Armstrong to the Annual Fund
Ms. Mary E. Armstrong to the Mary E. Armstrong Memorial Library Book Fund
The Reverend Dr. Willis A. Baxter ('38B) to the Scholarship Fund
The Reverend Charles S. Burgess ('50B) to the Charles Samuel Burgess Memorial Endowment Fund
The Reverend Dr. Edward James Caldwell Jr. ('38B) to the Annual Fund
The Reverend Dr. John B. Crowell ('24B) to the Annual Fund
The Reverend Dr. Harold C. DeWindt ('36B) to the Harold C. DeWindt Memorial Scholarship Endowment Fund
The Reverend Albert G. Dezsó ('46B) to the Annual Fund
The Reverend Charles R. Eble ('44B) to the Annual Fund
Mr. Robert Egerton to the Annual Fund
Mr. Charles W. Farber to the Benjamin Franklin Farber Jr. Memorial Scholarship Endowment Fund
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
Dr. Leon W. Gibson ('59D) to the Annual Fund
Mr. Charles Littleton Groom to the Annual Fund
The Reverend Dr. Seward Hiltner to the Reverend Dr. Seward Hiltner Collection
The Reverend Dr. Edward J. Jurji ('42B) to the Annual Fund
The Reverend Llewellyn G. Kemmerle ('43B) to the Annual Fund
Mr. John S. Linen to the Annual Fund
Mrs. Mary B. Linen to the Annual Fund
The Reverend Dr. William M. Perdue ('40B) to the Annual Fund
The Reverend Dr. Clifford G. Pollock ('37B) to the Annual Fund
The Reverend Howard E. Pusey ('52B) to the Annual Fund
The Reverend W. Robert Raborn ('50B) to the Annual Fund
Mr. Clarence E. Reed to the Clarence E. Reed Memorial Scholarship Endowment Fund
The Reverend Dr. Allan E. Schoff ('40B) to the Annual Fund
The Reverend Dr. Carlton J. Sieber ('41B) to the Annual Fund
The Reverend Paul L. Snyder ('52B) to the Annual Fund
The Reverend Reinhardt Van Dyke ('38b) to the Annual Fund
Mr. Steven Warren Wilson ('90B) to the Scholarship Fund
Mr. C. Rodney Wyckoff to the Annual Fund

In Honor of

The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund
The Reverend Edward Royal Danks ('56B, '87p) to the Annual Fund
The Reverend Leo A. Forsberg Jr. ('70B) to the Scholarship Fund
The Reverend Judith Hartung Hockenberry ('86B) to the Annual Fund
The Reverend Kenneth J. Hockenberry ('84B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Dr. Nancy E. Muth ('79B) to the Annual Fund

investing in ministry



A Princeton Partnership Remembers Dan Thomas

It isn't everyday that students from Princeton University endow an internship honoring a Princeton Seminary administrator. But Dan C. Thomas, a former PTS vice president who died of cancer in December 1993, was no ordinary Seminary administrator.

Beloved for his pastor's heart by PTS alumni/ae and students during his seven-year tenure (1980-1987) as vice president of alumni/ae affairs, Thomas found time after retirement to volunteer to build houses with the Trenton Area Habitat for Humanity. (Habitat for Humanity is an international non-profit Christian housing ministry working in partnership with poor people to improve the housing in which they live.)

While working on a house on Wiley Avenue in New Jersey's state capital, Thomas met students from the Princeton University Habitat chapter who wanted to take on the house as their project.

Skeptical of the students' ability to stick with the project, Trenton Habitat was reluctant to hand the house over to them; however, when Thomas volunteered to become the construction supervisor for the students and to be accountable for the successful completion of 25 Wiley Avenue, Habitat agreed.

In the process, Thomas also became the students' mentor and friend.

"We had only been working for a few months when we began to burn out," says Eric Hines, Princeton University Class of 1995, who was the student project leader and is now a Ph.D. student in architecture at the University of California-San Diego. "We weren't really grown up enough yet to understand how to take on something like this."

But Dan Thomas kept working on the house though the students stopped coming. "He set an important example for us," Hines remembers. "He was the only one to be hopeful about us and to have faith in us. That was exactly what we needed."

Hines and his fellow students came back on the job. They kept working after Thomas had to quit when his illness worsened. "They were determined to get the house built for Dan," remembers Thomas's widow, Lois.

She remembers, too, how much her husband loved carpentry and tools and the chance to work with his hands after a lifetime as a minister. "I can still see him leaving home on a Saturday morning with our station wagon loaded with tools," she says. "Dan knew the students didn't own hammers or work gloves, so he took enough for everybody."

On July 1, 1995, Eduardo and Anna Lozada, their five children, and two dogs moved into 25 Wiley Avenue. With four bedrooms, two bathrooms, a living room, dining room, kitchen, mudroom, and a patio in the backyard, it is the biggest house Trenton Area Habitat had ever undertaken, according to the group's president David McAlpin.

To ensure that there will be more houses in the Trenton-Princeton area for families like the Lozadas, and to honor the man who showed them the way, Eric Hines and



his Princeton University classmates have established the Dan C. Thomas Memorial Internship Endowment Fund. The fund provides money every summer for two Princeton University architecture students to supervise an area Habitat project.

PTS vice president for financial affairs Rick Lansill administers the fund through the Seminary's endowment and disperses its earnings to the interns (selected through a contest sponsored by Princeton University Habitat). He hopes that "through donations by Princeton University and Princeton Seminary alumni/ae and friends, we can raise $50,000 to endow the internship for perpetuity. Eric and his friends, as well as the Thomas' family, have given it a good start," he says.

In addition to managing the endowment, the Seminary provides apartment housing each year for the two summer interns.

What pleases Lois Thomas most is that this posthumous honor for her husband was completely formulated and designed by the students. "They showed the rest of us what partnership is about," she says.

If you would like to contribute to the Dan C. Thomas Memorial Internship Endowment Fund, please contact the Office of Seminary Relations.

In Appreciation of

The Reverend Charles L. Cureton III ('60B) to the Annual Fund
Mrs. Mary Ann Cureton ('63E, '96B) to the Annual Fund
The Reverend Dr. Harry A. Freebairn ('62B, '84P) to the Annual Fund
Mr. Gavin R. Kerr's ('82B) education at PTS to the Annual Fund
The Reverend Robert W. McCarter ('39B) to the Annual Fund
The Reverend Dr. B. Denton McLellan ('87P) to the Annual Fund
Princeton Seminary and God's blessings to all to the Annual Fund
The Reverend Kenneth Campbell Stewart ('41B) to the Annual Fund
Mr. Ralph M. Wyman to the Annual Fund

Obituaries

• Allan A. MacRae, 1927B

Allan A. MacRae, who founded and taught at several seminaries, died at his home in Quarryville, PA, on September 27, 1997. He was ninety-five years old. MacRae was ordained by the Presbytery of Los Angeles on June 27, 1927, the same year that he simultaneously received a Bachelor of Theology degree from Princeton Seminary and a Master of Arts degree from Princeton University. After ordination he studied at the University of Berlin where he distinguished himself in Old Testament studies. Upon his return to the United States in 1929, he became an assistant professor of Old Testament at Westminster Theological Seminary in Philadelphia, PA, and pursued his Ph.D. in semitics at the University of Pennsylvania, from which he took his degree in 1936. The following year, he helped found Faith Theological Seminary, serving as both president and a professor of Old Testament. He remained at Faith until 1971 when he left to assist in the founding of Biblical Theological Seminary in Hatfield, PA, where he stayed until his retirement. He was predeceased by his wife, Grace. He is survived by his son, John.

• John Mark Irwin, 1928b

J. Mark Irwin, a former missionary to Iran, died quietly in his sleep on the morning of October 1, 1997. He was ninety-eight years old. A native of Kansas, he was ordained by the Presbytery of Topeka on May 1, 1929, and later that year accepted a call to Delta Presbyterian Church in Delta, CO, where he served until 1932. From 1932 to 1965, he served as a missionary in Iran with the Commission on Ecumenical Mission and Relations of the United Presbyterian Church (USA). During his years there, he was director of the School of Evangelism in the mountains above Tehran and was both a member and the chairman of the Church of Iran's Mission Executive Committee. He also served as chairman of its Pastoral Board, its Mission Property Committee, and its Board of Evangelism. Following his tenure in Iran, Irwin served for a year in the Community Church of Kabal, Afghanistan, and then for ten years in the Adams Presbyterian Church in Adams, NE, before his retirement. Irwin was predeceased by his wife, Ruth. He leaves behind a daughter, Beth Irwin Lewis.

• J. Bransford Eubank, 1930B

"Tex" Eubank, who celebrated his 100th birthday on August 23, 1997, died on January 7, 1998, in Cross Plains, just a few miles from the west Texas ranch that he loved and where he had lived for most of his life until a year ago. After service in the marines in World War I and graduation from Texas A & M, he taught high school for two years before accepting the challenge of delivering a herd of cattle to China. There he taught agriculture for three years at Yenching University in Peking. Eubank returned to the United States, enrolled at Princeton Seminary in 1927, and graduated in 1930. He was ordained by the Presbytery of New Brunswick in April 1930. Later that year he began a seven-year tenure as a missionary in China under the Presbyterian Board of Foreign Missions. In 1942 he began a teaching career at Daniel Baker College in Brownwood, TX. (This career was interrupted by a two-year position as pastor of the First Presbyterian Church in Menard, TX.) In 1957, Eubank took an associate professor position at Howard Payne College, also in Brownwood, where he remained until his retirement in 1967. After retiring, he served on a volunteer basis as a land use consultant in the countries of Uganda, Ethiopia, and Mexico. He is survived by his wife, Eloise, his daughter, Anne, and his son, Broocke.

• Melvin H. Dillin, 1938B

Melvin H. Dillin, a lifelong supporter and promoter of theological education, died on August 18, 1997. He was ninety years old. Dillin was ordained by the Presbytery of Newton on July 10, 1939, and pastored congregations in New Jersey and Florida. From 1939 to 1949, he served as pastor of the First Presbyterian Church in Bloomsbury and from 1949 to 1954 as pastor of the First Presbyterian Church in Cape May, both in New Jersey. From 1954 to 1958, he was associate pastor of the First Presbyterian Church (US) in Orlando, FL. In 1958, he became associate secretary for the Presbyterian Minister's Fund in Orange, CT, where he served until 1964. He then returned to Florida where he was director of church relations for Florida Presbyterian College in St. Petersburg until 1972. At that time, he became representative for the Presbyterian Foundation, Inc. (PCUS) in Florida and served until his retirement in 1981. In 1986, Dillin relocated to Atlanta, GA, and became active in Peachtree Presbyterian Church where he served as president of his Sunday school class. He was predeceased by his wife, Catherine. He is survived by his daughters, Jean Temple and Catherine Eyre.

• William Morton Perdue, 1940B

William Perdue died on August 18, 1997, at the age of eighty-one. He was ordained by the Presbytery of Lake Superior on July 15, 1940. From 1940 to 1944, Perdue pastored the St. Ignace, Rudyard, and Hessel congregations in the Presbytery of Mackinac. From 1944 to 1949, he was pastor of Trinity Presbyterian Church in Detroit. He relocated to Idaho where he served as pastor of the First Presbyterian Church in Jerome from 1949 to 1959. In 1959, after having been awarded a Doctor of Divinity degree by the College of Idaho, he moved to the Bay area in California to become pastor of the Stone Presbyterian Church of Willow Glen in San Jose, where he became active in human rights issues. He was appointed the first chairman of the San Jose Human Rights Commission and served with future Representative Norman Mineta (D-Santa Clara). He joined Dr. Martin Luther King Jr. in the 1965 march from Selma to Montgomery, AL. In 1969, he accepted a call as pastor of Westminster Presbyterian Church in Tiburon from which he retired in 1980 with the title pastor emeritus. He was predeceased by his wife, Henrietta; he is survived by his sons, Howard, Stephen, Jonathan, and W. Thomas, and twelve grandchildren.

Obituaries

• William S. Stoddard, 1940B

William Stoddard died on September 10, 1997. He was eighty-four years old. Ordained by the Presbytery of Philadelphia North in June 1940, he served churches in Pennsylvania and California. From 1940 to 1943, he was an assistant pastor of the First Presbyterian Church in Pittsburgh, and from 1943 to 1947, he was pastor of the First Presbyterian Church in Homestead, both in Pennsylvania. In 1947, he relocated to California where he served as pastor of Angeles Mesa Presbyterian Church in Los Angeles until 1960. From 1960 to 1975, he was pastor of Walnut Creek Presbyterian Church in Walnut Creek, CA. In 1973, Stoddard was awarded a Doctor of Divinity degree by Whitworth College. Stoddard was predeceased by his wife, Henrietta. He is survived by his daughter.

• Leonard James Osbrink, 1945B

Leonard Osbrink died on June 10, 1997, at the age of seventy-six. A native of California, Osbrink was ordained by the Presbytery of Los Angeles on January 20, 1946, and most of his pastorates were located in his home state. In 1946, he served as assistant pastor of Westminster Presbyterian Church in Sacramento, and from 1946 to 1949, he was pastor of Weed Community Church in Weed. In 1949, he relocated to Missouri where he served for three years as assistant pastor of Linwood United Presbyterian Church in Kansas City. He returned to California in 1952 when he accepted a call as pastor of Westminster Presbyterian Church in San Diego where he served until 1955. From 1956 to 1967, he served as pastor of Magnolia United Presbyterian Church in Riverside, and in 1967 he accepted his final call—as pastor of the First Presbyterian Church in Monrovia. He is survived by his wife, Louise.

• George Robert Wirth, 1949B, 1950M

G. Robert Wirth died on September 21, 1997. He was seventy-six years old. Ordained by the Presbytery of Hudson in May 1950, Wirth served churches in New York State, New Jersey, Pennsylvania, and Ohio for more than thirty-six years. He was pastor of Germonds Presbyterian Church in New City, NY, from 1950 to 1952; the following year he served as assistant pastor of Pine Street Presbyterian Church in Harrisburg, PA. From 1953 to 1956, he served as pastor of the First Presbyterian Church in Sag Harbor, NY, and from 1956 to 1962 he was pastor of Broughton Presbyterian Church in Bloomfield, NJ. In 1962, he returned to Pennsylvania as assistant pastor of Christian education at the First Presbyterian Church in Pittsburgh; he served as pastor of Neshaminy-Warwick Presbyterian Church in Hartsville, PA, from 1964 to 1972. In 1972, he accepted a call as associate pastor of visitation at Westminster Presbyterian Church in Akron, OH. For the six years preceding his death, he was on the staff of Champion Presbyterian Church in Warren, OH. Wirth was a lieutenant sr. grade in the U.S. Navy during World War II and served in North Africa for two years. He was predeceased by his first wife, Emily. He is survived by his second wife, Elizabeth; two sons, George and Paul; two daughters, Rebecca and Priscilla; two stepsons, John and Peter Hellyer; one stepdaughter, Suzanne Hellyer Johnson; and twelve grandchildren.

• Warren W. Ost, 1951B

Warren W. Ost died on November 6, 1997, at the age of seventy-one. Ordained by the Presbytery of Minneapolis on December 27, 1951, he devoted his ministry to the people of the national parks. From 1950 to 1952, he was the director of student ministry at Yellowstone National Park in Wyoming. In 1951, he became director of A Christian Ministry in the National Parks, a volunteer service staffed by seminarians and college students that he established in 1946. Ost was also heavily involved in Christian tourism. In 1967, he took part in the Vatican's Congress on the Spiritual Values of Tourism. In 1969, he helped found Tourisme Oecuménique, an organization involved in religion and leisure tourism in Europe and the Caribbean. He is survived by his wife, Nancy, and a daughter, Laura.

• William C. Demarest, 1955b

William C. Demarest died on February 25, 1997, at the age of seventy-four. Demarest was ordained on June 1, 1955, by the Presbytery of Santa Fe. His first pastorate was at the First Presbyterian Church in Teague, TX, where he served from 1955 to 1957. He later served as pastor of Wells Memorial Church in Brooklyn, NY, where he was chairman of the Christian education department of the Brooklyn Division of the Protestant Council of New York City. He also served as pastor of the First Presbyterian Church in Maywood and the First Presbyterian Church in Hamburg, both in New Jersey, and Union Presbyterian Church in Blasdell, NY. His last pastorate was at Kirkwood Presbyterian Church in Bridgeport, OH, where he served from 1983 until his retirement in 1988. He is survived by his wife, Edith; two sons, David and Jonathan; and four grandchildren.

• John L. Silvius, 1955B

John L. Silvius, an ordained Presbyterian minister and teacher, died on August 2, 1997, at the age of sixty-seven. A native of California, Silvius was ordained by the Presbytery of San Francisco on November 20, 1955, and pastored a number of congregations in his home state. From 1955 to 1958, he was pastor of Knox Presbyterian Church, and from 1958 to 1961 he was pastor of Durant Avenue Presbyterian Church; both churches were located in Berkeley. From 1961 to 1963, he served as assistant at St. Luke's Presbyterian Church in Rolling Hills Estates. In 1963, he began teaching in Manhattan Beach. He is survived by his brother, Herman.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

LeRoy W. Christiansen, 1938B
Donald W. Scott, 1938B
Thomas R. Maxwell, 1945M
Nina M. Ratzlaff, 1950G
Leonard H. Evans, 1952B
Dean K. Young, 1964B
Gordon S. Cook, 1968M
Steven W. Wilson, 1990B

End things

In *The Child's Song: The Religious Abuse of Children* (Westminster/John Knox, 1995) I contended that the author of the New Testament Letter to the Hebrews was a victim of child abuse and that his theological views indicate he was still imprisoned within this abusive structure. I suggested that his writings bear evidence of dissociative and paranoid thought processes characteristic of childhood abuse victims, and that in portraying God as chastising whom he loves, the epistle writer provided theological legitimation for the abuses he and his readers had suffered as children.

I lamented the fact that his is the primary scriptural text (12:5-11) for the obligation of Christian parents, in the name of discipline, to inflict pain on the bodies and psyches of their very own children. By reinforcing similar views expressed in the Book of Proverbs, Hebrews thus implies that whatever changes in the ways of human relating were envisioned by Jesus' followers, ones involving parents and their children were not among them. In fact, by portraying God in paternal terms, the author made a powerful link between paternal and divine chastisement and in doing so directly challenged Jesus' own view of God (found in the earliest strata of the Q source itself) as a caring, merciful father. In contrast to Hebrews, Matthew's Gospel (cf. Chapter 18) envisions a new era in adult-child relations, one where the child is treated with dignity and respect.

Noting Luther's profound unhappiness with the Letter of James, I acknowledged my strong wish that Hebrews had been excluded from the scriptural canon for all the gratuitous suffering it causes; however, I also argued for its value as a "teaching text," for we may learn much from it about the enduring effects of child abuse on the adult psyche. Even more importantly, it offers a test case for the redemptive value of our own theological affirmations. If the writer of Hebrews is still imprisoned within the abusive structure (and thus, as my Lutheran tradition has taught me, is a prisoner of the law), how may the grace of God be convincingly—liberatively—portrayed to him?

Of course, this is not our usual way of approaching a biblical text, especially a New Testament one. But this is fundamentally no different from Luther's complaint, recorded in *Table Talk,* that the author of James is terribly confused. Says Luther, "He presents a comparison: 'As the body apart from the spirit is dead, so faith apart from works is dead.' O Mary, mother of God! What a terrible comparison that is! James compares faith with the body when he should rather have compared faith with the soul!"

My complaint against the author of Hebrews is similar: Why compare the divine father to human fathers on the basis of their bloody chastisement when one may instead compare them, as does the parable of the prodigal son, on the basis of the father's longing to embrace the child, regardless of intervening estrangements and deep personal grievances?

But how to make this familiar theological point newly, vividly compelling? Perhaps this: Our nation in recent years has experienced several emotionally wrenching murder cases—those of O.J. Simpson, Susan Smith, Timothy McVeigh, and Terry Nichols being the most prominent. In such cases, the presumption is that the defendant's parents will take the witness stand and testify to the essential worth of their son or daughter. I confess that such testaments leave me cold; or rather, they evoke in me the white heat of moral outrage: "What could ever prompt you to place family loyalty above compassion for the victims?"

And yet, I must concede that were Jesus in our midst today he might have spoken thus to the crowd gathered on the courthouse steps: "The deep ways of God are like a father who entered the witness box and said in a breaking voice expressive of a broken heart, 'I cannot refute what has been said here today about my son, but as I look at the man you call the defendant I go back to when he was a boy, so full of promise. O how I worried for him! O how I feared that evil would befall him! Forgive me, but I cannot see him any other way than this. He is my son, and I view him through the eyes of love.' "

The very center of divine grace is a love that cannot deny itself. Is this the redemptive word for which the author of Hebrews longs? I believe so. It came for me, as a child, on the wings of song:

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
that in thine ocean depths its flow
May richer, fuller be.

In writing *The Child's Song,* I felt obliged to "expose" the Letter to the Hebrews for its legitimation of child abuse, but I live for the day when we will be able to read it as a plea for love, and so embrace the author as a contemporary who has disclosed the scars that the years have not effaced from the soul of one who suffered the abuses of childhood. ▮



photo: Krystin Granberg

Donald E. Capps is the Seminary's William Harte Felmeth Professor of Pastoral Theology.

con ed calendar

Areas

- Spiritual Growth and Renewal
- Professional Leadership Development
- Congregational Analysis and Development
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

April

15–17	Congregational Analysis and Development; Professional Leadership Development	**Ministering to the Emotional Needs of Congregations** John C. Talbot
17	Spiritual Growth and Renewal	**A Day with Hildegard of Bingen: A Multi-Media Approach to a Multi-Faceted Genius** Paul E. Rorem
20	Theological Studies	**Covenant and the Contemporary Family** Max L. Stackhouse
23–24	Professional Leadership Development	**Annual Northeast Region Event** Administrative Personnel Association of the Presbyterian Church (USA)
27–30	Conferences	**Growing Up Postmodern: Imitating Christ in the Age of "Whatever" Princeton Forum on Youth Ministry**

May

4–6	Congregational Analysis and Development	**Understanding the Congregation As a System** Roy W. Pneuman
4–6	Professional Leadership Development	**The Pastor As Conflict Manager** Margaret E. Bruehl
6–8	Congregational Analysis and Development	**Vision/Mission/Direction/Purpose** Margaret E. Bruehl
6–8	Professional Leadership Development; Congregational Analysis and Development	**Leader, Manager, Coach: Clergy Roles for the 2000s** Roy W. Pneuman
13–15	Professional Leadership Development	**Women's Ways of Preaching** Leonora Tubbs Tisdale

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Princeton Theological Seminary

Yesterday, Today, and Tomorrow

African Americans at PTS

In This Issue

An Interview with Martin Tel • Faith in the Marketplace



photo: Carolyn Herring

Princeton in photos

Lamell J. McMorris of Chicago, Illinois, was among the 125 graduates who received a Master of Divinity degree at the Seminary's 186th Commencement. He is pictured here with his mentor, Vernon Jarrett, a columnist with the Chicago *Sun Times*.

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On the Cover
This montage includes portraits of African Americans associated with the Seminary: (left to right, bottom row) Jonathan Gibbs (1834B), Cleophus J. LaRue ('90B, '96D), and Angelique Walker-Smith ('95D); (left to right, second row) Geddes W. Hanson ('72 D), Obery M. Hendricks ('90B), and Adrian Backus ('97B).

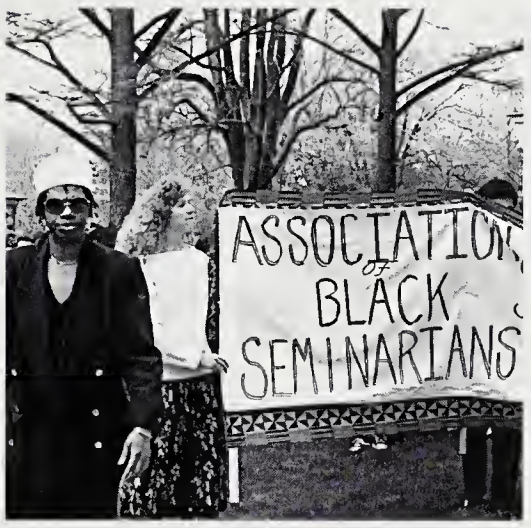
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in this issue

Features



10 • Raising the Roof in Song
Raised in the Dutch folk culture, Martin Tel, the Seminary's C. F. Seabrook Director of Music, brings to his position a love of unison singing as well as an appreciation for thoughtful programming.
by Hope Andersen



12 • The Harmonies of Struggle and Liberty: The African American Experience at PTS
Since 1825, African Americans have been educated at Princeton Seminary. Today the African American community at the Seminary continues to work for social change.
by Alfred R. Twyman and members of the inSpire *staff.*

Departments

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4 • On & Off Campus
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17 • Class Notes
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29 • Investing in Ministry
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• End Things

from the president's desk

Dear Friends and Colleagues:

On May 18, two hundred ten black-gowned men and women marched down the center aisle of the Princeton University Chapel accompanied by festival trumpets and tympani and surrounded by their families, friends, and faculty members. The Seminary's 186th Commencement Exercises represented for them both the closing of a chapter of formal education and the opening of a chapter in ministry.



As I looked at those graduates, I thought of the hope they offer to a church threatened by division and declining membership. I told them that although the church has been marginalized in American society and has in a sense entered a time of cultural exile, they must remember that no force or power at work in human history can override the work of the living God revealed in Jesus Christ.

As biblical servants of God like Elijah and Paul passed on the mantle of ministry to Elisha and Timothy, they knew that it was on the Spirit of the living God, not on the human spirit, that their work depended. It is as true today. For the Class of 1998, as for all of us who follow Christ, it is the Holy Spirit who empowers us and gives us hope.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

A Blake Mistake

I am writing to correct an error on page 5 of the winter/spring 1998 *inSpire,* which states that Eugene Carson Blake was in the Class of 1923. He was actually in the Class of 1932—my class. In fact, he was my competition for the Alumni Fellowship in New Testament. Fortunately for me, he came to me at Christmastime in 1931 and told me that he was dropping out because he had been too busy helping to coach the Princeton football team, of which he had been the captain.

Incidentally, Caspar Wistar Hodge, a grandson of Charles Hodge, was our systematics professor. Perhaps he was one of those children, grandchildren of Charles, pictured in "Princeton in photos."

I enjoy reading all the news that I get from PTS.

Donald M. C. Englert ('32B)
emeritus professor at Lancaster Seminary
Lancaster, Pennsylvania

Thomas Internship Cultivates Confidence

Thank you for the article [in the winter/spring 1998 *inSpire*] on the Dan Thomas Memorial Internship Endowment Fund. It captured the heart of the internship, namely that Dan believed in us and set the example on which Princeton Habitat for Humanity bases its philosophy. This internship is meant to cultivate student leaders who are skilled enough in construction to take responsibility for Princeton University's work at the site. Only with such leaders can a group of students become more than just volunteers waiting for instructions.

In an age when formal education seems to last for many people into their late twenties, I feel strongly that the construction of a real house in a real neighborhood teaches students things that they cannot (and should not) learn in the classroom. It challenges and refreshes them.

Furthermore, the energetic idealism that students bring into their work on a house in an urban neighborhood challenges and refreshes Habitat. And as the students learn what is realistic and possible, Habitat opens its eyes to new possibilities.

Dan included me from the beginning in the decision-making processes on Wiley Avenue. Through his trust, my confidence grew. This enabled me to do many things that I might not otherwise have had the courage to try.

Eric M. Hines
Princeton University Class of 1995
La Jolla, California

A World of Difference

According to Professor Donald E. Capps, author of "end things" in the winter/spring 1998 *inSpire,* the author of Hebrews was a victim of child abuse, and his writings "bear evidence of dissociative and paranoid thought processes characteristic of childhood abuse victims." Capps regrets that Hebrews, which he believes legitimizes child abuse, was included in the canon. At best, he suggests, it should be retained only as a "teaching text."

I trust this does not represent current trends in exegesis at PTS.

The professor justifies his problems with Hebrews by referring to Luther's difficulties with the letter of James. May I suggest that there is a world of difference between the doctrine of justification by faith as the theological standard and Dr. Benjamin Spock.

Charles E. Brewster
pastor, the First Presbyterian Church of Forest Hills
Forest Hills, New York

Wonder Works!

I was delighted to read Hope Andersen's article "Nurturing the Youngest Disciples: The Church's Ministry with Children" in the win-

ter/spring 1998 *inSpire*! It is clear that, in addition to learning about God, children need opportunities to worship and wonder about God. Our task now is to learn how to create these opportunities for our children.

Readers of *inSpire* may like to know about a program that trains leaders to use *Young Children and Worship* by Jerome W. Berryman ('62B) and Sonja Stewart. It is very much a hands-on approach, both for the leaders and for the children, because of its use of story figures and other manipulables. All the participants are invited to engage in worship and prayer and wondering aloud about the stories presented each week, all in an atmosphere designed to maximize participation and minimize noise and fidgeting! Sounds great, doesn't it? And it works!

For information and training opportunities, you may call Willa Brown of the Reformed Church in America at 800-968-3943 or Sherry Ten Clay of the Christian Reformed Church in North America at 800-333-8300.

Patrick Mecham ('79B)
associate pastor, Opportunity Presbyterian Church
Spokane, Washington

A Prophetic Voice

I was delighted to see Carol Lakey Hess's *Caretakers of Our Common House* featured [in "on the shelves"] in the fall 1997 *inSpire*. I have put this outstanding book to immediate use as a required text in a seminary course called Contemporary Issues in Youth Ministry. Students were asked to interview a female teenager and to write an essay reflecting on that interview in light of Hess's analysis of women's development in communities of faith. Student essays confirmed the book's powerful insights regarding voice and agency among young women. One student was so moved by the artistry of Hess's argument that he bought a copy for his mother to read.

On page 69 Hess states, "Voice means having the ability to express oneself and the right to be heard; it means knowing one's mind and will and trusting that one can express oneself in one's community." I find it lamentable, and sadly ironic, that the faculty has decided not to tenure this strong prophetic voice. Few voices speak so eloquently and with such theological integrity to address the role of girls and women in the church today.

Don C. Richter ('81B, '92D)
director, Youth Theology Institute
assistant professor of Christian education
Candler School of Theology
Atlanta, Georgia

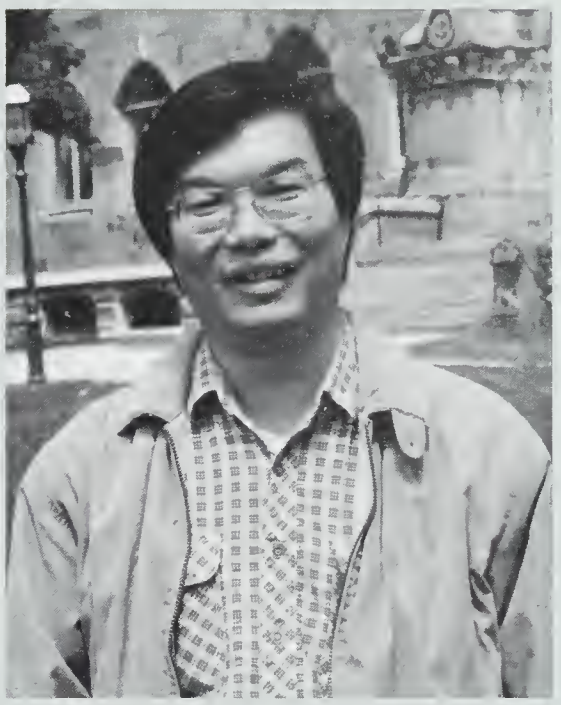
Keeping the Faith on College Campuses

Kudos for your winter/spring 1998 *inSpire* article on campus ministry!

The tenure of Charles Spring at West Virginia University is a savory sampling of the kinds of experiences many campus ministries have had over four decades. This era of the church's decline in higher education has left a few unsung heroes like Mr. Spring to keep the faith alive for those who would not accept our denomination's permission to abandon the faith at college (a conclusion we must draw on the basis of our decreasing investment in it). It is a refreshing reminder of that witness, which remains the hallmark of our Reformed faith.

Congratulations to the Reverend Charles Spring and others like him for many years in faithful service to the life of the mind for the love and worship of God!

Mark Orten ('92B)
Presbyterian campus minister at Princeton University
Princeton, New Jersey



Joel Sian Hock Leow, a recipient of the J. Houston Witherspoon Scholarship, is a priest in the Anglican Diocese of West Malaysia. Leow, who spent the 1997–98 academic year at Princeton Seminary in the Master of Theology program, reflects on his experience: "This has been one of the most enriching educational experiences of my life.... Princeton Seminary will continue to influence my life and my ministry for years to come. I take home with me not only a wealth of knowledge, but also fond memories of helpful staff, inspiring professors, and warm friendships with Americans and other international colleagues."

For additional stories on J. Houston Witherspoon, his life and legacy to the Seminary, see pages 5 and 30.

Correction:

We regret that the thirteenth line of Chase Hunt's letter on page 29 of the winter/spring 1998 inSpire *incorrectly read "Payments to the plan are made annually...." The correct wording is "Income payments from the plan can be made annually...."*

on&off Campus

Seminary Hosts Historic Houses Conference

More than 230 people attended the 1998 New Jersey Historic Preservation Conference and Old House Fair held on the Seminary's campus on Saturday, April 4. This year's conference was titled "Romance, Risk, and Reality" and featured a keynote address by Timothy C. Forbes, president of American Heritage, a division of Forbes, Inc., publisher of *American Heritage* magazine, and founding chair of Historic House Trust in New York City.



photo: Kenneth V. Smith

One of the Seminary's historic buildings is Springdale, the president's home.

Among those present were Princeton Mayor Marvin Reed and James F. Hall, assistant commissioner for the Department of Environmental Protection for Natural and Historic Resources.

Also present was Mrs. Barbara Gillespie, wife of the Seminary's president, Thomas W. Gillespie, who attended because, she says, "if you live in an historic home [like Springdale], you try to keep it in the period." She was relieved to discover through attending the workshops that such a goal is almost impossible. "We are people of our own times," she says. "We can't realistically create a pure Victorian home."

Gillespie was particularly interested by Forbes's address. "He talked about restoring his own home and how once you do one thing, you find yourself doing another and another and another. It is very expensive to keep these houses up. But it is an important responsibility."

The Seminary has long been a leader in the community in preserving homes. As director of facilities David Poinsett said in his welcoming comments at the conference, "Princeton Seminary is fortunate, perhaps one can even say 'blessed,' to have a board of trustees, administration, and staff who support historic preservation...."

In recent years, Alexander, Brown, and Hodge Halls have all been cleaned and repointed; a deteriorating carriage house/barn was adaptively reused as faculty housing; and Lenox House, designed by renowned architect Richard Morris Hunt, was cleaned, repaired, and painted. As Poinsett pointed out, "These efforts have brought recognition to the Seminary, both at the local and at the state levels." The Seminary has won three awards from the Princeton Historical Society's Historic Preservation Committee and one Certificate of Merit from the State Historic Sites Council. For this reason, the Seminary was asked to host the 1998 event.

1998 Commencement Exercises

M.Div. degrees conferred: 125
- women: 40
- men: 85

M.A. degrees conferred: 4
- women: 4
- men: 0

Th.M. degrees conferred: 49
- women: 19
- men: 30
- international: 25

D.Min. degrees conferred: 19
- women: 7
- men: 12

Ph.D. degrees conferred: 13
- women: 5
- men: 8

The Midnight Run and Other PTS Stewardship Stories

When Mike Baynai ('98B) and Sara Dingman ('98B) were awarded the Charles J. Reller Award for Christian Concern for Others at the Seminary's 186th commencement, no one in the Seminary community was surprised. Baynai, vice moderator for the Student Government Association (SGA), and Dingman, chair of the SGA's Stewardship Committee, labored throughout the year to give students an opportunity both to practice stewardship and to learn fund-raising.

"Christ calls us to be good stewards of our gifts and resources," says Baynai, "and that can be time and effort, not just money. Stewardship is a discipline that we are called to exercise always and everywhere, especially as we prepare for church leadership." Dingman adds, "When we come together and do what we can for those who are most vulnerable, powerless, and impoverished, we are building up the body of Christ."

In that spirit, the Stewardship Committee sponsored the following events during the 1997–98 academic year:

- Last fall students assisted Midnight Run, an organization for the homeless based in New York City. Seminary involvement began in the Mackay Center dining hall where forty students made and packed two hundred brown bag dinners in under thirty minutes! Then, eight students, bearing meals and clothing, drove into Manhattan and joined members of Germonds Presbyterian Church in New City, New York. At midnight, the group went to one of the designated delivery spots. Some members of the group stayed until 5 a.m.
- The annual March Book Sale raised more than $10,000. All proceeds from the book sale benefited theological institutions around the world, including Moffatt Bible College in Kenya, Matanzas Seminario Evangelico de Teologia in Cuba, and Sabah Theological Seminary in Malaysia.



photo: Chrissie Knight

PTS students formed assembly lines to prepare dinners for Midnight Run.

- The annual "Stuff Auction," which took place on the evening of April 6, raised $2,228.75. Eighty items, donated by students, faculty, and staff, were auctioned off. The item that brought in the most money ($95) was a weekend in Virginia. Proceeds from the auction went to the Evangelical Christian Training Center in Nepal, an indigenous missionary training center, and will support students who are training to be pastors, missionaries, and teachers in Nepal.
- Coffeehouses in September and February, an annual Thanksgiving dinner, and *Theologiggle*, a series of skits that parody life at the Seminary, raised funds that were donated to a variety of programs including the Mercer County Exchange Club, Womanspace, Elijah's Promise in New Brunswick, and the Princeton-Trenton Crisis Ministry.
- The final stewardship opportunities of the year were the Hunger Run, held on April 25, and a faculty/staff appreciation luncheon held on May 1. During the luncheon, students served and provided entertainment for members of the faculty and staff of the Seminary. And, at President Gillespie's request, all departments extended the regular one-hour lunch period to two hours for the event.

Baynai says of the luncheon, "We are given so much as students here at Princeton. We wanted to give something back, to say 'thank you' to everyone from the faculty, who provide such excellent schooling, to the grounds and buildings keepers, who maintain the campus as a beautiful place to live and learn."

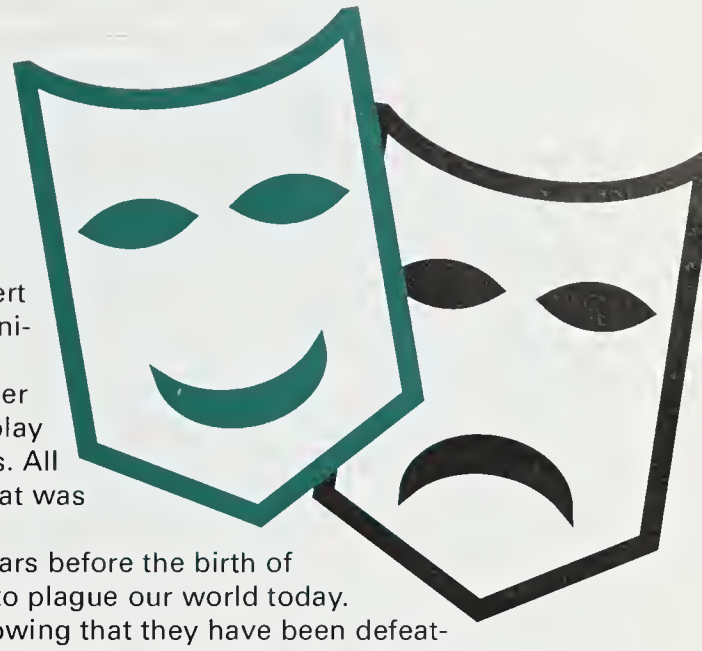
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photo: Carolyn Herring

Jerusha Rebekah Matsen ('98B) portrayed Hecuba in the recent PTS performance of *The Trojan Women.*

The Trojan Women Performed at PTS



On the evenings of Friday, April 24, and Saturday, April 25, students at PTS offered a powerful performance of Euripides' *The Trojan Women.*

The production, adapted and directed by Robert Lanchester, a visiting lecturer in speech communication at the Seminary, was exquisitely blocked and staged. As Carolyn Herring, the photographer who shot the performance, noted, "The whole play was made up of beautifully composed moments. All I had to do was move my camera and shoot what was in the frame."

Although the play was written hundreds of years before the birth of Christ (415 B.C.), it explores evils that continue to plague our world today.

In *The Trojan Women,* the women of Troy, knowing that they have been defeated by the Greeks, anguish over the fate of slavery and death that they know awaits them and their children. Where are the gods in all of this evil?

This demanding one-act play moved without losing any of its dramatic force, thanks to an excellent cast, anchored by the extraordinary performance of Jerusha Matsen ('98B). Matsen, who was on stage throughout the performance, played the wise women, Hecuba, whose anguish was exposed through stages of pointed, bitter questioning and stoic resignation.

Striking, original music composed specifically for this production by PTS Ph.D. student Mike Hegeman complemented both the play and the players. The dissonance of the music mirrored that of the plot and contributed to the emotional power of the performance.

The PTS community is fortunate to have someone with the professional experience and commitment of director Robert Lanchester, who has been adapting and directing plays at PTS for the last few years. Under his capable leadership, many students who have never had stage experience have joined with their more experienced colleagues to bring drama to the PTS community.

Reviewed by Janet L. Weathers, assistant professor of speech communication in ministry

Adventures at PTS's Youth Ministry Forum

What do water balloons and popcorn held over a candle have to do with youth ministry? More than 150 registered participants at the Princeton Forum on Youth Ministry discovered the answers to those questions and many others as they took part in almost forty workshops and seminars on topics related to ministry with youth. Held at the Seminary from April 27 through 30, this year's forum was titled "Growing Up Postmodern: Imitating Christ in the Age of 'Whatever'" and featured lectures by Sharon Daloz Parks and William H. Willimon.

According to Kenda Creasy Dean, director of research and development for the Seminary's Institute for Youth Ministry, this year's forum was the most successful yet. (This is the seventh forum since the Institute for Youth Ministry began in 1996.)

"Everything clicked on all cylinders," she says. "Willimon's first lecture was standing room only."

Dean was particularly pleased with the average age of the attendees at the forum.

"Most of these people have been in youth ministry for ten years or more," she says. "I heard some of the younger participants comment that youth ministry isn't just something you grow out of or leave to become a senior pastor. That is a message that we would like to get across."

The forum was distinguished by another special event: the recognition of the first class to complete the three-year program and to receive their Certificate in Youth and Theology at the end of the event.

The water balloons have all burst (a metaphor for giving birth). The kernels have all popped (a lesson in waiting patiently). Participants in the 1997–98 forum have gone home, but not without having had some fun and learned some valuable lessons.

"We don't want to reduce youth ministry to fun and games," says Dean, "but we do want to communicate that the church is a playful community."

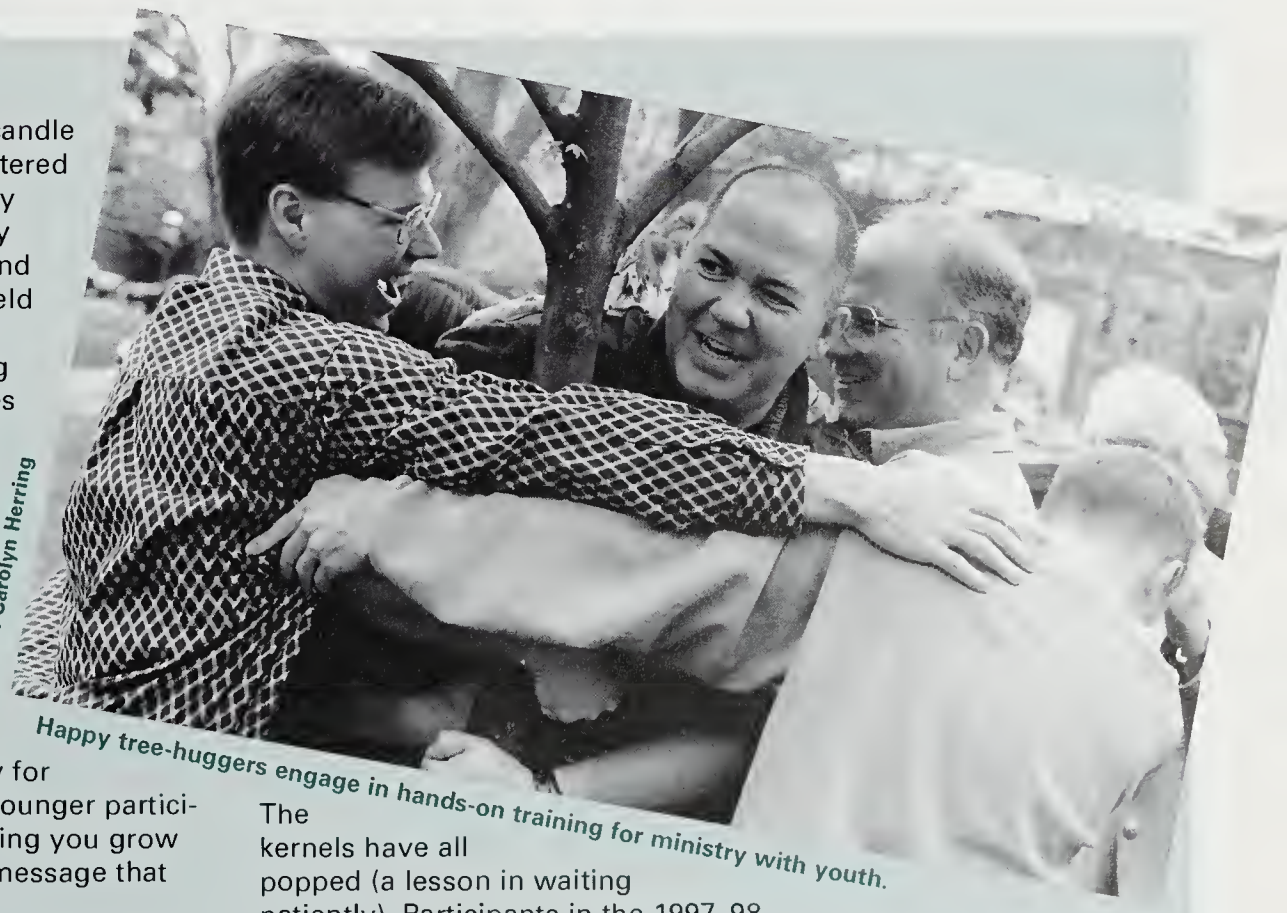


photo: Carolyn Herring

Happy tree-huggers engage in hands-on training for ministry with youth.

on&off Campus



photo: Karin Oehlmann

International Seminary students took part in two trips hosted by the International Students Association (ISA) this spring: the first, to the Baltimore Aquarium in Maryland; the second to the Pennsylvania Dutch country.

Faculty Accolades

Ellen T. Charry, the new Margaret W. Harmon Associate Professor of Systematic Theology, and **Patrick D. Miller**, the Charles T. Haley Professor of Old Testament, joined the Austin Seminary community for their Midwinter Lectures in February.

James E. Loder, the Seminary's Mary D. Synnott Professor of the Philosophy of Christian Education, traveled to Delhi, Bangalore, Coionoor, Mumbai, and Calcutta, India, last July to lead five seminars on Christian education for the India Sunday School Union (ISSU). In the seminars, Loder presented his transformational theory of Christian education to a number of Christian groups.

The response to these seminars was very positive. Ajit Prasadam, a Th.M. graduate in PTS's Class of 1994 and general secretary for the ISSU, says that "as a result of the July 1997 seminars, we have had two opportunities for training. During the last week in March, we trained forty-eight individuals for the Church of North India (CNI); they, in turn, are expected to train 20,000 Sunday school teachers by the year 2000. Additionally, the United Basel Mission in Bombay invited us to train their leaders and Sunday school teachers in the last week in May."

John S. Mbiti, the John A. Mackay Professor of World Christianity, was saluted in the U.S. House of Representatives on Tuesday, March 10, 1998. The Honorable Donald M. Payne, the representative from the State of New Jersey who introduced Mbiti, said of him, "Dr. Mbiti adds a new dimension to the understanding of the history, thinking, and life throughout the African continent.... His book *African Religions and Philosophy* has become essential reading for anyone concerned with...African studies."

Patrick D. Miller and **Paul E. Rorem,** the Benjamin B. Warfield Professor of Medieval Church History, have been named Lilly Faculty Fellows for 1998–99 by the Association of Theological Schools in the United States and Canada (ATS). Their fellowships will support extended research while they are on sabbatical.

The thesis of Miller's project, "The Ten Commandments As Constitution: A Basis and Framework for Biblical Ethics," is that the decalogue defines and effects a trajectory of meaning and action for the moral life of the community. In his research, he will explore how the Commandments continue to inform the church's thinking and to instruct the lives of individual Christians.

In Rorem's project, "Neoplatonism and Christianity in Eriugena's Comments on Dionysius," he will "research the philosophical theology of John of Scot (Eriugena) in the Carolingian ninth century, especially as he commented upon the Areopagite's texts and integrated aspects of the Greek Dionysian system with the Latin Augustinian heritage."

J. Wentzel van Huyssteen, the James I. McCord Professor of Theology and Science, was awarded a Lilly Small Grant to pursue "well-designed and significant research projects while not necessarily on leave." The title of van Huyssteen's project is "Theology and the Challenge of Interdisciplinary Reflection."

New Faculty and Administrative Appointments

Two new scholars joined the Biblical Studies Department of the Seminary faculty in July. They are **Jacqueline E. Lapsley,** who will be an instructor in Old Testament, and **J. Ross Wagner,** appointed as an instructor in New Testament.

Lapsley, a PTS Master of Divinity graduate in the Class of 1994, is a Ph.D. candidate in Hebrew Bible at Emory University in Atlanta. She is also the daughter of Dr. James Lapsley, the Seminary's Carl and Helen Egner Professor of Pastoral Theology Emeritus. She has an A.B. in comparative literature from Smith College and an M.A. in the same field from the University of North Carolina at Chapel Hill.

Wagner is a Ph.D. candidate in New Testament at Duke University. He earned his B.A. in linguistics and anthropology from Michigan State University and both his M.Div. and M.A. from Trinity Evangelical Divinity School. He served as assistant and then associate pastor of Lakeland Evangelical Free Church in Gurnee, Illinois, from 1991 to 1994.

Two senior administrative appointments have also been announced. The Reverend **Jeffrey O'Grady,** formerly the Seminary's director of vocations and admissions, became the dean of student affairs on July 1. A 1988 graduate of the Seminary, O'Grady views his new position as a "transition from informing people about PTS to integrating people into the Seminary community." O'Grady fills the position held by the Reverend Carolyn Nicholson, who retired in June.



photo: Rider University

Nancy Oliver Gray

Nancy Oliver Gray has been named vice president for seminary relations effective July 1. She comes to her new position after seven years as vice president of development and university relations at Rider University in Lawrenceville, New Jersey. She is a member and elder at Lawrenceville Presbyterian Church. Gray looks forward to the opportunity to "enhance gift resources and foster attitudes to and perceptions of the Seminary that will help it prepare the church's future leadership," she says. "I am increasingly convinced that the church will play a leadership role...in helping people address issues of equity, diversity, and morality, and Princeton is in a unique position to help train the leaders of the church to do this."

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photo: Carolyn Herring

Native dances were performed by some of Princeton's Korean students during Culture on the Quad. The annual event, held this year on April 15, celebrates the rich cultural diversity of PTS.

New Apartments Exceed Expectations

The dedication of the Witherspoon Apartments located on the Seminary's West Windsor campus took place on Monday, April 27. Among the hundreds of students and members of the staff, faculty, and administration present at the dedication was J. Houston Witherspoon, a longtime friend and a generous donor to the Seminary in honor of whom the apartments are named.

As Seminary President Thomas W. Gillespie noted in his welcoming comments, the construction of the Witherspoon Apartments enables Princeton to provide appropriate housing for the increasing number of older, single, second-career students enrolled in its degree programs. "My only worry is," he added, "this facility is so beautiful that the Ph.D. students may never leave!"

Both before and after the dedication ceremony, residents of the apartments provided tours of many of the thirty one-bedroom and ten two-bedroom apartments. When asked what they most appreciated about the new facility, residents' replies varied.

"I could sublet my bathroom!" said Lisa Wells ('98B).

"I am glad to finally have a home that I can call home," commented Ph.D. candidate Lisa Hess.

Second-year M.Div. candidate Kyle Hite was grateful that every unit is equipped with either a porch or a balcony. "I can grill!" he said. And Lynne Hall, a first-year M.Div. candidate, was especially impressed by the use of natural light "and the way that the space just flows."

Details like the unique brick work, the bulletin boards outside each student's door, the Lazy Susans in the kitchen cupboards, and the deep corridors designed specifically to accommodate graduate students' necessary bookshelves did not simply fall like manna from heaven. They were the results of much conversation among the architects at Ewing Cole Cherry Brott, the students, and Steve Cardone, the director of the Seminary's Office of Housing and Auxiliary Services, as well as others.

Mark Hebden, one of the chief architects on the project, reflected on some of the design choices that were made. "First and foremost, we wanted the building to look natural, like it belonged here," he said. "And because it is such a beautiful setting, we wanted everyone to have a view, and we wanted to use a lot of natural light."

In addition to striving to maintain the quiet enjoyment of the natural environment, Hebden and his colleagues sought to provide students with a "residential, non-institutional" living space that reflects the students' academic pursuits. "We bent the corridors so that they wouldn't seem so long. We used warm colors throughout the building," he said.

Areas for laundry, mailboxes, vending, and bicycle storage are clustered to promote student interaction.

So are the Witherspoon Apartments as good as everyone had hoped they would be? As Cardone said, "Better. They're better."



photo: Carolyn Herring



Mission Reaches New Heights

Third-year Princeton M.Div. candidates Darren and Elisabeth Kennedy are taking mission to new heights this summer. In midsummer, the couple plans to climb 19,340 feet to the summit of Mount Kilimanjaro, which towers over Kenya and Tanzania. In what they call "a vertical Crop Walk," which they estimate will take about one week, the couple hopes to raise funds for the Medical Benevolence Foundation (MBF), a validated mission support group of the Presbyterian Church (USA).

The Kennedys are looking for congregations, businesses, organizations, and individuals to commit to a per-foot pledge: from a tenth of a penny per foot, coming out to $19.34 for scaling the whole mountain, up to a dollar a foot, which, of course, equals $19,340.

"We thought of the mountain as a metaphor," said Darren. "There is a mountain of need. And we as a church should be climbing together."

Income from the climb will go toward MBF's greatest health facility needs, such as heat and electricity costs, in medical outposts and clinics outside the United States.

Pledges may be sent to the Kennedys' Seminary address: Princeton Theological Seminary, 312 Emmons Drive #7B, Princeton, NJ 08540.

Student Life

from MONEY MARKET to MARKETPLACE: does FAITH have a VOICE?

Like most seminarians, David Miller learned to translate ancient biblical Hebrew and Greek to modern English. But it is another language gulf that concerns him as he begins his Ph.D. work—the chasm between the language of theology and that of business. Or, more aptly, the chasm between the world of the church and the world of the workplace.

Miller has lived in both worlds. Before entering Princeton's M.Div. program in 1995, he was an investment banker living in London and immersed in corporate finances, mergers, and acquisitions. At one point he managed 500 people and $150 billion in client assets.

Yet the decision to change his life direction didn't seem radical to Miller. "I was happy in banking, and in London," he says. "But slowly, subtly, through my prayer life and in conversation with my wife, Karen, I began to feel tugged toward ministry. It seemed a natural thing to do, to connect my faith in God with the business world where I had spent so much time."

Linking these two worlds is now Miller's passion. "The church needs to reach out to the business community," he says. "Many people working in corporate America feel the church has no place for them. Christians can tend to separate the church and the work world, often painting the marketplace as bad and materialistic and the church as good and pure."

Yet the marketplace is exactly where Miller believes Jesus spent much of his ministry. "Of Jesus' thirty parables, more than half take place in a marketplace setting," he points out, citing the parables of the talents and the laborers in the vineyard. Miller also points to the stories of the tax collector Zacchaeus ("the Donald Trump of his day") befriended by Jesus and the wedding at Cana, where Jesus "celebrated the material things of life as good."

While an M.Div. student, Miller had a chance to test "workplace ministry" as part of his field education placement at Nassau Presbyterian Church in Princeton. He began a "Faith in the Workplace" group that met two Saturdays a month at the church to address the pressures and ethical issues the participants faced on the job and to offer them pastoral support. "Some were church members, but others had not set foot in a church for years," he says.



photo: Kathleen Whalen

The group was an immediate success. In 1997 Miller and two local executives sponsored a retreat called "Soul in the Workplace: Exploring Issues of Faith and Work" that attracted fifty people. In 1998, they followed up with a retreat on money—"how people's worth is measured by what they are paid, and how feelings about money are grounded in childhood experiences with it."

In his work, Miller rejects the church's proclivity to write off business as bad. "Rightly used, well-invested money can help feed the hungry and clothe the poor," he says. "The church needs to be savvy about money, and to concern itself with productive justice, not just distributive justice." He envisions the church as salt and light to the world of the marketplace—stinging where there is inequity and shining light on healthy business practices.

Miller wants the church to concern itself, too, with the spiritual needs of men and women who work in America's boardrooms, law offices, and assembly lines. "I want to help people glorify God in their workplaces," he says. "To do this, they must feel valued and supported. That sometimes means helping them to reframe their worlds, even to seek new employment. More often, it means helping them to take more control over the parts of their jobs they can control."

The idea of integrating the ethics of business with the pastoral nurture of people in their work life has enticed Miller to apply to Princeton's Ph.D. program, where he will work in the areas of religion and society, social ethics, and pastoral care. "I want to explore how the church can offer ethical and theological guidance in the marketplace and also address the real human needs of the people who work there," he says.

A post-Ph.D. career as parish minister is unlikely, although Miller does hope to be ordained. "I'd love to teach seminarians to pay attention to these issues or to teach ethics in a business school," he muses. Or he might find himself on the speaking circuit—lecturing, writing, and consulting with business management teams or with pastors. What surprises him most is how comfortable he feels with the uncertainty.

"I find I'm more able to wait to discern what God has in mind for me," he says.

Whatever Miller's future calling is, it will take advantage of his unique "bilingual" abilities. "Christianity is one of the important voices in the marketplace," Miller says. "We must learn to speak there. But we must also listen to what those in the marketplace are saying."

Spoken like any translator worth his salt! ▮

David would be happy to hear from anyone who is interested in workplace ministry at his email address: 2millers@email.msn.com

Knight in Focus: Shadows and Light


photo: Carolyn Herring

When Chrissie Knight entered Princeton Seminary in the fall of 1995, she thought that maybe she would go on to do a Ph.D. and then teach. However, she soon discovered that, because of serious injuries she sustained during a near-fatal car accident in high school, her memory functions were impaired.

"It's hard to teach when you can't remember what you're supposed to be teaching," she laughs.

She was encouraged by many people at the Seminary to pursue ordination. But after a summer field education placement in Oklahoma, during which she preached and led worship fifteen times in ten weeks, Knight decided that ordination was not the route for her either.

"I want to do ministry where people don't expect it. In church, people have expectations. I want to give people what they expect to get from church but in a different context," says Knight.

That context, she has discovered, is photography.

Early in her adolescence, Knight was on the other side of the camera. A willowy 5'11"-teenager, she had a brief career as a runway model in Houston, Texas, where she grew up. Later, in high school, she dabbled in taking photographs. But it wasn't until two years ago, when she began working as a student photographer for the Seminary's Office of Communications/Publications, that she made her way into the darkroom and began to teach herself how to develop and print. (*InSpire* readers will have seen her work featured in the summer 1997 issue and scattered throughout other issues during the past two years.)

Although she has only been shooting and printing her own work for a short time, Knight has developed something of her own photographic "eye."

"What I aim to do," she says, "is to capture the everyday things in life that people ordinarily don't see but just breeze by." She stops not only to smell the roses, but to photograph them as well!

Knight relates this artistic approach to her theology. "I believe that God is present to us always. God has created so much that we could appreciate, but we don't. Photography allows me to take the time to look and to see God's creation, whether it is in an awe-inspiring sunset or a rock on the path."

For Knight, God is, too, a God of grace, life, and love. But she has not always understood God as a God of love.

One of the earliest recollections she has of anyone speaking directly of God was in the church nursery school she attended while living in New Orleans.

"The teacher left us alone in the classroom right before recess and told us not to make any mischief. Of course, being little kids, we acted up," Knight says. "While we were left alone, a huge thunderstorm broke out; there was lightning and heavy rain. And when the teacher returned, she said, 'See, God is punishing you for misbehaving by taking away your recess.' "

Knight learned about God's grace, life, and love both through formal religion and education and through experiences and friends. Among the people who influenced her most deeply was a Jewish family friend, "Uncle Abe." Though not actually a blood relation, "Uncle Abe" played an important role in Knight's spiritual and artistic formation.

"He saw potential in everything," she recalls. "He saw the value in me when I couldn't see it in myself; he encouraged me."

In retrospect, the fact that "Uncle Abe" was a New York lighting designer who lit Prometheus in Manhattan's Rockefeller Center makes perfect sense to Knight, who has followed her own path into the light.

"Photography is all about light and darkness and the continuum of shades between them," she says. "Light reveals, but depending on the arrangement of light, it can also **conceal. Which is sort of like the way that God works, sometimes in light and sometimes in shadows. And the shadow-times are as crucial as the others."**

Knight speaks from experience, and not just experience behind the lens. Early in the spring semester as other seniors were applying for pastorates and preparing for ordination, she was in the dark about her own future. "I didn't have a clue," she says.

On a whim, she ventured into downtown Princeton to the Pryde Brown Photographic Studio on Hulfish Street and offered her services. Brown, a much sought after photographer who has been practicing in Princeton for more than twenty years, looked at Knight's portfolio and offered her a position.

Since early March, Knight has worked there part time developing film, cutting down negatives, printing contact sheets, and making prints. She feels blessed to have been given this opportunity.

"The most honest way that I can live out my life and be true to myself is by being a photographer. If that's what a call means," she says, "then I feel that I have been called to photography."

So did she need to come to seminary for three years to learn that? Does she have any regrets about having spent both time and money at Princeton?

"Not at all," she says. "Everything that I have learned here through my friends, in classes, through working with the Stewardship Committee, by teaching Sunday school to 6th and 7th graders, and by babysitting—it is all lived out in my life. I am able to be present to life because of the time that I spent here." ▮

Raising the ROOF in SONG

by Hope Andersen

photos by Carolyn Herring and Chrissie Knight

ONE of Martin Tel's earliest memories involving music comes from his youth in Graham, Washington, where he and his family lived on a farm in the shadow of Mt. Rainier. Tel recalls listening to his father's singing "all the psalms he had learned" in Dutch as he milked the cows.

Tel, who joined the Seminary community in August 1996 as the C. F. Seabrook Director of Music, belonged to the Tacoma Christian Reformed Church and worshipped there in his youth. For Tel, the strength of that experience was that, because there were both morning and evening worship services on Sundays, there were more opportunities to sing. And congregational singing is what Tel loved—and loves—the most.

"I love hearing a group of relatively untrained voices raising a roof," he says. "Not that we shouldn't strive for excellence in church music, but there has to be a time when people can just enjoy singing together."

The third son of Dutch parents who emigrated from Friesland, in the northwest Netherlands, at the end of World War II, Tel acknowledges the importance of his heritage in shaping his attitudes toward music. "The Dutch hymn-singing culture is not refined," he says. "It is a folk culture, a culture in which authenticity and unity, rather than a 'polished quality,' is revered. And behind the unison singing is the organ, inciting the boisterous singing." For Tel, music has primarily emotional attachments; it will always be an emotional experience.

This is not to suggest that Tel lacks formal training. On the contrary, he began playing the organ as a young boy and continued studying the instrument throughout his adolescence. "Being the third son," he says, "there simply weren't that many chores left to do. So, my parents encouraged my interest in music." Already at eight years old, he was playing the offertory anthem during worship. Later, he took advantage of the resources available to him at nearby Pacific Lutheran University and the University of Puget Sound, where he studied with organists David Dahl and Edward Hansen.

A member of the American Guild of Organists, Tel has been awarded numerous scholarships including the Ringerwole Organ Scholarship, the Joe J. Dahm Music Scholarship, and most recently the prestigious Fulbright Scholarship, for which he and his wife, Sharilyn, spent a year in the Netherlands. There, he did research on the organ as an instrument of accompaniment and studied organ improvisation and design with Hans van Nieuwkoop of the Sweelinck Conservatorium in Amsterdam. He also worked with Jan Luth, a specialist in Dutch liturgical music, at the Instituut voor Liturgiewetenschap of the University of Groningen. Tel is currently enrolled in the Doctor of Musical Arts in Church Music program at the University of Kansas.

Obviously a talented organist, Tel nevertheless chose to pursue a liberal arts undergraduate degree at Dordt College in Sioux Center, Iowa, because, as he says, "I didn't think of myself solely as an organ performer. I wanted to be a generalist." Still, the focus of his first master's degree, which he earned from the University of Notre Dame in 1991, was in organ performance.

It was during these years that Tel began to experience what he calls "a tension of calling."

"I didn't know whether I was called to be a pastor or a musician," he reflects. "But I did know that I wanted to pursue theological study."



His desire prompted him to pursue a second Master of Arts degree, this time in Christian education, at Calvin Theological Seminary, which he completed in a swift two years.

While at Calvin, Tel became increasingly aware of the crisis in church music, a crisis that he believes stems in part "from our contentedness to live with half-truths. When we separate the counterpoints of relevance and excellence, this becomes apparent." Simply put, Tel is wary of church music that settles for current musical trends or that "paints a happy face on God" at the expense of genuine interest, content, and substance. He is skeptical, too, of excellent music that lacks spiritual integrity. He

quotes Harold Best, dean of the Conservatory of Music at Wheaton College in Illinois, who said, "Spiritual integrity has primarily to do with why we make music, not what music we make. As much as we must strive for quality, it will not impress God by itself."

According to Paul Middleton, a 1998 Th.M. graduate from Glasgow, Scotland, who sang in the Seminary's Touring Choir, Tel practices what he preaches. "He is, above all else, sensitive both to the music and to the context in which the music is to be performed," says Middleton. "It's not just music to him. He feels the sense of the text, and his personality draws you into it. You feel it, too."

Approved annually as a lecturer in practical theology, Tel strives to give Seminary students "the opportunity to think about liturgy from an artistic point of view and to explore the strong emotional attachments innate to music." His goal is "to equip students with what is musically true, pastoral, and biblical, not with what simply satisfies musical tastes."

As Middleton notes, Tel "takes great care to make sure that the pieces we perform fit into the service in which we are taking part—whether it is Episcopalian or Black Baptist. He works his heart out, making sure that it's a good fit."

Carol Belles, who works with Tel in the Chapel Office, echoes Middleton's comments. "Martin has incredible sensitivity to both the music and the context. He is always working to make the music connect with the biblical text."

"My best connections," Tel says, "come when I listen to people talk about the sermons they will preach. I flip through a mental file of hymns, and usually I find something." Tel, who reads hymnals the way that most people read bestsellers, appreciates the hymns written by preacher-poets. He reads them as daily devotionals. "Of course," he adds, "my wife thinks that this is just a fetish."

As director of music, Tel has continued the tradition initiated by David Hugh Jones and carried on by his successors Jim Litton and David Weadon of three concerts a year and three choirs (the Chancel Choir, the Chapel Choir, and the Touring Choir). But, as Belles notes, he has built on that tradition.

Last year he added an Easter Octave Service, a traditional celebration of the eighth day of Eastertide. "I was being both pragmatic and didactic," Tel says. "Pragmatic because we couldn't do a service on Easter Sunday; didactic because I wanted to encourage the community not to throw away our holiday so quickly.

"The rest of the world blows its budget and its energy and then moves on. But we are not the world. We are the church. We have seasons. We need at times to be counter-cultural and to sustain the celebration."

During that service Tel played a 20th-century organ solo by Olivier Messiaen, one of his favorite musicians. Of the composer, Tel says, "It is refreshing in the modern and postmodern world to have someone who believes in a 'music of the spheres' and who sees a mystical reflection of God in music."

The organ solo was accompanied by projections of art work and photographs depicting both the death and resurrection of Christ. Incorporating other media into the worship service is an area that Tel would like to explore further.

As is the addition of new instruments and different music. "He has already purchased a set of conga drums," Belles says, "and he integrates music from different cultures. He is always looking for students with musical talent to incorporate into the services."

For Tel, this is simply what must be done. "If the services and the concerts are the greatest point of musical contact with students," he says, "then I want to include something that they can reflect on theologically. Even in concerts, I try to demonstrate the potential for great liturgy and thoughtful programming."

His commitment to educating the Seminary community about the importance of music ministries has resulted in a number of interesting offerings. This summer, Tel assisted Michael Bauer, his mentor and advisor at the University of Kansas, in teaching a seminar titled "Reformed and Reforming: Church Music in the 21st Century" for the Institute of Theology, sponsored by the Seminary's Center of Continuing Education. According to Tel, Bauer's gift is "helping people make the most of the resources available to them." Together, they addressed such topics as the church musician as minister of sacred arts, transcendance and immanence as grounds for the practice of church music, and how to choose music for Sunday morning.

Next spring, Tel will bring Alice Parker, a composer and educator specializing in church music, to campus. She will lead a program sponsored by the Seminary's Center of Continuing Education that will unite participants in the singing and ownership of music. Like Tel, Parker actively seeks ways to use music as a bridge between sermon and text, and to make sacred music more accessible to both clergy and laypeople alike. For Tel, such access necessitates training.

However, training, performance, and exposure are not the keys to the joy he derives from music. "I am different from other musicians, I suppose," he says. "I don't go out for each and every musical event. I love spending time with Sharilyn and being home with Theodore (the Tels' seven-month-old son), singing to him and dancing with him. I enjoy letting my life experiences be my main experiences." ▮



The Harmonies of Struggle and Liberty

The African American Experience at PTS



Jonathan Gibbs, a member of the Seminary's Class of 1834, was

Jonathan Gibbs

Florida's first African American secretary of state.



Adrian Backus, the Seminary's director of planning, research, and special projects,

Adrian Backus

received his Master of Divinity degree from PTS in 1997.

Cleophus J. LaRue, assistant professor of homiletics at PTS, is interested especially in the origin

Cleophus J. LaRue

of African American preaching.

by Alfred R. Twyman and members of the *inSpire* staff

A wise person once commented, "There are three sides to every story: your side, my side, and the truth." What is the truth about the African American experience at Princeton Theological Seminary?

From a historical perspective, Princeton has played an active role in the rich and dynamic history of African Americans in their struggle for freedom in the United States. But what about a more current perspective? What about today's African American students as they face both the academic rigors of seminary and the social aspects of the PTS community?

For many of last year's incoming African American students, the anxiety that often accompanies being in the minority was diminished at the opening communion service held in Miller Chapel on September 17. Dr. Cleophus F. LaRue Jr. preached that day. LaRue, an assistant professor of homiletics; LaRue, a graduate of the Seminary's Classes of 1990 (M.Div.) and 1996 (Ph.D.); LaRue, a Black Baptist preacher from Texas.

"Here you are at Princeton," he said, "this flagship of the Presbyterian Church (USA). And the first day of school the first sermon you hear is from a Black Baptist preacher."

In retrospect, and having learned something of the role that Princeton Theological Seminary has played in the African American struggle for freedom, students in the Class of 2000 may no longer be surprised by LaRue's presence. For much of its history, the Seminary has educated and trained African American teachers and preachers. In both direct and indirect ways, it has also contributed to the development of other institutions of higher education as well as to organizations that would later play a central role in the march to freedom.

The First African American Alumnus

In 1825, at a time when slavery was a dominant and accepted part of Southern culture, Princeton Seminary admitted its first African American student: Theodore Sedgewick Wright. Only the second African American to have been accepted into an institution of higher learning (the first was believed to have been Alexander Lucius Twilight, who received his B.A. from Middlebury College in 1823), Wright graduated from Princeton in 1828. He went on to serve for seventeen years as pastor of the First Colored Presbyterian Church, the second-largest congregation in New York City. There he championed moral reform. Recognizing the need for both moral and spiritual guidance, he established the Phoenix Society and Phoenix High School for Colored Youth, through which he fought for the education of Blacks and urged his people to examine their attitudes and actions.

But this was not his total contribution to the church and the world. Wright became passionately involved in the antislavery movement.

"It is an easy thing to ask about the vileness of slavery in the South," he said in an address to the New York State Antislavery Society in 1837, "but to call the dark man a brother, to treat all men according to their moral worth…that is the test."

Working tirelessly (and to the detriment of his own health) for the freedom of slaves in the United States, he founded the American Antislavery Society (AAS) and was active in the New York State Antislavery Society. The price of his labor was a premature death, brought on by overwork, at the age of fifty. Yet one wonders if a man of such strong convictions could have lived any other way.

"Let every man take his stand," he wrote, "burn out this prejudice, live it down, talk it down, everywhere consider the colored man as a man, in the church, the stage, the steamboat, the public house, in all places, and the deathblow to slavery will be struck."

A Tradition of Social Activism

Wright's contribution began a long tradition of social activism that established Princeton as the preeminent training ground for African American ministers in the remainder of the nineteenth and well into the twentieth century.

Jonathan Gibbs, a graduate of the Class of 1834, became one of the first African Americans to serve in a high government position in the post-Civil War South. A resident of Florida, Gibbs was the state's first African American secretary of state; in that position, he crusaded against the Ku Klux Klan. He also served as the state's first African American superintendent of public education.

The Princeton tradition was continued by ministers like Francis James Grimke and William Alfred Byrd. Grimke, who graduated from the Seminary in 1878, was a noted pastor and social activist who supported the founding of the National Association for the Advancement of Colored People (NAACP).

Byrd, the only African American graduate in the Class of 1894, was also involved in the Black activism of the early twentieth century. After graduating from Princeton, he was invited to serve as the president of his alma mater, Biddle College, on the condition that he not champion civil rights. To which he replied, "If I was allowed to go to Princeton and be an honor student and graduate, why is it that I can't go back to North Carolina, spread the message, and try to do the same thing at Biddle?"

Byrd declined the invitation and went on to serve as both preacher and teacher at churches in North Carolina and New York, and at a school in Arkansas. Eventually, Byrd helped to found the National Urban League.

It was while he was in Rochester, New York, that Byrd asked W. E. B. DuBois, the renowned African American author, activist, and educator, to attend a meeting of African American intellectuals at Niagara Falls, New York, in 1905. Out of that and similar meetings—later known as the Niagara Movement—the NAACP was founded in 1910.

It is because of this strong tradition of social activism, says Adrian Backus, a graduate of the Class of 1997 and the Seminary's director of planning, research, and special projects, that Princeton differs from other schools of theology.

"A lot of writing and social action has originated from this seminary," he explains. "African American graduates of Princeton have worked to effect much social change in this nation."

Backus keeps a one-of-a-kind folder of Princeton-related newsletters, newsclips, and Seminary faculty and board of trustee meeting minutes that span four decades. The worn folder contains a plethora of details and records chronicling what Backus describes as evidence of how the Seminary has continued to evolve in its relationship with the African American community.

"That relationship has not always been great," he says. "There have been definite moments when the relationship has been strained.… But that is a part of a growing process."

Many of the items in Backus's file bear out his comments. In 1963, the faculty requested the election of a Negro to membership on the board of trustees. President McCord commented on the "small number of Negro students in Presbyterian seminaries." A chain of events was begun.

By 1965, a special assistance program was created for African American doctoral candidates. In his faculty report of that year, McCord issued the following statement: "I should like to underscore a deeper commitment to human rights."

This commitment worked both inside and outside the Seminary. That year, the student council started sending funds to support construction to the many burned out and dynamited churches in Mississippi. In 1969, the Dr. Martin Luther King Jr. Memorial Lectureships in Black Theology were introduced. By February 1971, curriculum changes in the area of Black preaching were introduced, and a committee on Black Studies was created.

The Black Preacher's Personality

DuBois, in his book *The Soul of Black Folks,* describes the Black preacher as "the most unique personality developed by the Negro on American soil." He calls the Black preacher "a leader, a politician, an orator, a 'boss,' an 'intriguer,' and an idealist."

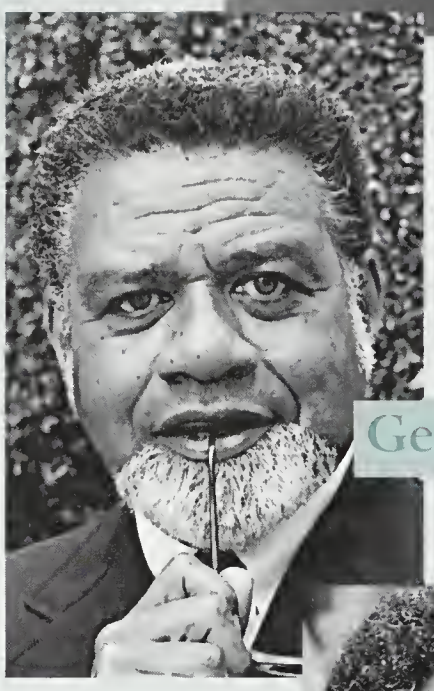
Princeton's first African American professor, Edler Garnet Hawkins, certainly conforms to that portrait (though it might be said that is where his conformity ends). Hawkins arrived at the Seminary in 1971, having been wooed for years by then-president McCord, to teach classes in practical theology and Black literature. (Hawkins loved, in particular, the works of Claude McKay, Countee Cullen, and other significant voices of the Harlem Renaissance.) His presence on campus immediately changed both the atmosphere and the curriculum at Princeton because he came to the Seminary from the church in the world.



In 1971, Edler Garnet Hawkins joined the Seminary faculty as Princeton's first

Edler Garnet Hawkins

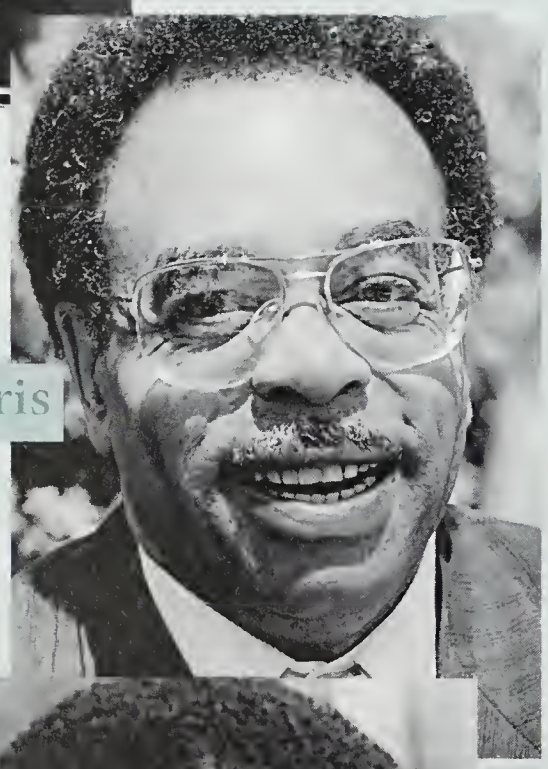
African American professor.



Geddes W. Hanson is the Seminary's Charlotte W. Newcombe Professor of

Geddes W. Hanson

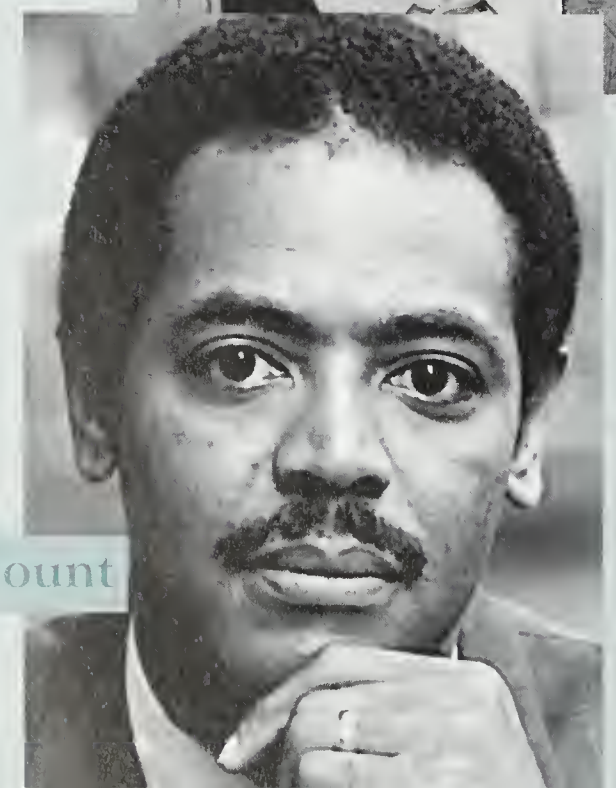
Congregational Ministry.



Peter J. Paris is the Seminary's Elmer J. G. Homrighausen Professor of Christian Social

Peter J. Paris

Ethics, and liaison with Princeton University's Afro-American Studies Program.



Brian K. Blount, associate professor of New Testament at PTS, recently published *Go Preach!: Mark's Kingdom*

Brian K. Blount

Message and the Black Church Today.

At the age of sixty-two, Hawkins had led more than a full life. He was pastor of St. Augustine Church in Bronx, New York, for thirty-two years and built that church's membership from nine to more than 1,000. Throughout his pastorate, he was involved both in the leadership of the United Presbyterian Church (USA) and in social activism.

Hawkins was elected as the first African American moderator of New York City Presbytery in 1958. Two years later, he was elected as vice moderator of the General Assembly of the United Presbyterian Church (USA). In 1964, he was elected moderator of the denomination and became the first African American to occupy the highest position in any of the major, primarily white, Protestant denominations.

In 1968, Hawkins inaugurated his denomination's Council on Church and Race; he was instrumental in the establishment of the Presbyterian Economic Development Corporation, which granted high-risk, low-interest loans to African Americans, in 1976. And, he played an important role in the implementation of the Self-Development of People's grants program.

At the Seminary, his presence paved the way for a Black Studies program. He brought African Americans whom students would otherwise not have been introduced to onto the Seminary campus and into his classes—people like Wyatt T. Walker, a key strategist for Martin Luther King Jr.

In 1976, the year that Black Liberation theologian James Cone was a visiting lecturer in the fall, a course titled "The Bible and Black Theology" was introduced into the curriculum. And in April 1980, the PTS faculty declared its intention to work together with the Black members of this community, with the administration, and with the community as a whole to take seriously the need for a Black presence in the key areas of the institution's work: recruitment, faculty appointments, curriculum, campus life, and church relations.

When Hawkins died in 1977, Dean James Hastings Nichols said,"It was Edler Hawkins more than anyone else who, on the one hand, shook the faith of some of us on the faculty that a nineteenth-century Scottish parson was the only viable minister; on the other hand, he restrained some of our more impatient students from burning the place down."

In 1980, Geddes W. Hanson, now the Seminary's Charlotte W. Newcombe Professor of Congregational Ministry, his sister, and his mother established the Edler G. Hawkins Memorial Award as a continuing tribute to the man who was their pastor at St. Augustine. The first recipient of the award was Brian K. Blount, who graduated from PTS in 1981 and is now an associate professor of New Testament at the Seminary. Other winners have included Obery M. Hendricks Jr., the youngest president of Payne Theological Seminary, the oldest African American seminary in the Midwest, and Prathia Hall, dean of African American ministries and lecturer in Christian ethics at United Theological Seminary in Dayton, Ohio. Last year, Hall was named by *Ebony* magazine as the best African American woman preacher in the United States.

In a sermon Hall preached during the Seminary's 1996 African American Alumni/ae Conference, she said, commenting on what has become the Black National Anthem, "Lift Every Voice and Sing":

> We African Americans sing James Weldon Johnson's immortal imperative in many different ways in the 1990s.... [But] when we give ourselves to Johnson's anthem, our anthem, we experience the strength, the joys, the tears, the pain,

the problems, the incredible progress, the defiant determination, and the extraordinary faith of our ancestral stream. In the same moment we experience the pregnant promise of our future. We know again that in spite of all our doubts, our tears, and our fears, we shall vindicate the sufferings, the struggles, and the sacrifices of our mothers and fathers. We shall do it. We shall do it. We shall seize this moment with all of its contradictions and forge from it a future for ourselves and for our generations yet unborn.

What are the contradictions inherent in the African American experience at Princeton Seminary? Some were brought to light during the 1998 Black History Month events in February.

Where Are the Women?

One of the first Black History Month events was a tribute to African American women. Held in the Women's Center, the celebration was hosted and facilitated by the Reverend LaVerne Gill, who earned both her M.Div. and Th.M. degrees at the Seminary.

Gill, a former broadcast journalist and pastor, wrote the book *African American Women in Congress* while completing her degrees at Princeton.

She represents the type of student who brings both her heritage and many practical skills to the campus.

"I chose Princeton because I wanted to go to school with the best of the best," she says. "My first year here, I was impressed by Mercy Oduyoye, a visiting scholar and Ghanaian theologian. She was an example of the boldness and depth that people bring to Princeton.

"Yet," Gill continues, "there is an absence of African American women on campus, to the detriment of women of color and to other students. Without more of us, the authentic African American experience cannot be heard."

Curiously, one of the Seminary's most publicized African American alumnae is Betsey Stockton, a freed slave who became a missionary, a church leader, and a matriarch. She did not acquire her Princeton Seminary education by conventional methods, however; in the early 1800s, Stockton was tutored by PTS students from whom she received an education that set the course for her many contributions to the Presbyterian Church. She established schools in Hawaii and Canada and, in 1835, helped to start the first African American Presbyterian Church in Princeton—now known as the Witherspoon Street Presbyterian Church. Later, Stockton founded a night school and persuaded PTS students to teach young African Americans history, English, algebra, and literature. She was able to provide for those young African Americans the formal college preparatory education that she never had.

Beyond African Americans: Race Matters

Coincidental with but not a scheduled part of the Seminary's Black History Month events was the formation of the Task Force on Racial/Ethnic Sensitivity and Multicultural Awareness.

On February 5, at the request of the Association of Black Seminarians, a student group, President Gillespie appointed twenty-three members of the Seminary community to "investigate Seminary-related issues, behaviors, and practices that pertain to racial/ethnic insensitivity, conflict, and tension on the Princeton Seminary campus," which resulted from four reported cases of racial/ethnic insensitive



LaVerne Gill, who received both her M.Div. and Th.M. degrees from the Seminary, is the author of *African American Women in Congress*.



Michael E. Livingston, who began his career at the Seminary as director of admissions became campus pastor an

director of th chapel in 198



Angelique Walker-Smith, a member of the Class of 1995, was the first African American woman to receive the D.Min. degree from PTS.



Kenyatta Gilbert, president of the Association of Black Seminarians (ABS) during the 1997–98 academic year, is entering his third year in the M.Div. program at PTS.

behavior that occurred during the 1997 fall semester.

Backus, who directs the task force, convened meetings and race forums with students, faculty, administration, and staff during the first two weeks in April.

"We looked at everything from human resources to material and financial resources," Backus says. "Our objective was to identify and report on those areas within the social, academic, worship, and administrative domains that need improvement relative to racial and ethnic concerns."

The many recommendations made by the task force in its final report included these: that the Seminary create an Office of Racial/Ethnic and Multicultural Affairs [whose] intentional responsibility would be to "transform" the current ethos of the Seminary into one that is theologically reflective of the "world-wide church"; that PTS build, or include in its planning for the next five years, a physical plant that would act as a Student Center for the community...and would house various organizations and foster social interaction; that the Seminary provide a coherent policy for resolving grievances of racial/ethnic and cultural insensitivity; and that Princeton Seminary improve and expand recruitment with an emphasis on racially, ethnically, and culturally under-represented constituencies.

"The issues of race and cultural intolerance are not new," Backus continues. "We at PTS are engaged in dialogue and discussion. We are looking at change from both a biblical and a theological perspective [as well as on the basis of the Seminary's mission statement and the Association of Theological Schools (ATS) requirements]."

One of the task force's goals was to both create and increase the Seminary community's awareness of issues, practices, and behaviors on the campus that contribute to racial/ethnic /multicultural tension and that need to be changed. Members of the task force, in conjunction with the organizers of Black History Month events, planned an open forum, "Race Matters?", and gathered members of the community together to evaluate race issues among all cultures represented on campus.

Michael E. Livingston, campus pastor and director of the chapel, facilitated this pivotal event, which was not an evening of planned speeches and canned responses. Rather, Livingston opened the floor to all—students, faculty, administration, and staff—who cared to share their perceptions of race and race issues on the Seminary campus.

The questions, which ranged from why cultural groups sit together at meals to why there are not more African Americans and minorities on the faculty, were indicative of the types of racial issues that occur not only within the Seminary but also in any community in the United States. As one student remarked, "We may all be a community of believers, but we are all human."

Livingston was a natural choice to lead the forum. He is a campus mainstay and an advocate for students at the Seminary. A 1974 graduate of the M.Div. program and a 1991 graduate of the Th.M. program in pastoral counseling, Livingston returned to PTS in 1985 as the director of admissions. He became campus pastor and director of the chapel in 1989.

"I have found this community very open to my experiences as an African American," Livingston says. "I feel that I have been well received. But, there has been a struggle. Still, I find struggle invigorating. It has been good for the growth of the institution."

When Livingston arrived at Princeton in 1971, there were only two dozen African American students enrolled and two African American faculty members. Since that time, he notes, the Seminary—prompted by individuals like Hawkins, Livingston's personal hero—has made a concerted effort to increase the number of African American students. There are now sixty-one enrolled, and four African American faculty members.

"I would still like to see the numbers increase for all minorities, " Livingston says.

Kenyatta Gilbert, the president of the Association of Black Seminarians, shares Livingston's sentiments. He feels that progress has been made, but that more needs to be done in the area of recruiting.

"The Seminary needs to visit other campuses and make a concerted effort to bring more African Americans to campus."

Nonetheless, Gilbert is grateful for the opportunity to study at the Seminary.

"Princeton stretches me," he says. "I have firmed up what I believe about God and about oppressed people all over the world. I know more, and I don't feel as limited. I have grown in spiritual depth."

"Ol-Fashioned Testifyin' Worship"

Among the areas studied by the task force was worship. While it is evident that efforts have already been made to provide racially, ethnically, and culturally diverse worship experiences at the Seminary, the task force discovered that members of the Seminary community still perceive the chapel services as being "insufficiently representative of the rich racial, ethnic, and cultural diversity on campus." Thus, the task force recommends that a more intentional effort be made to diversify both the style and the leadership of worship in chapel.

The last formal service for Black History Month provided an example of such worship. It was an "Ol'-Fashioned Testifyin' " worship service held at Mount Olivet Baptist Church in Hightstown, New Jersey. Students and faculty of all races turned out and offered testimony and praise with one another. Members of the host church wore traditional African dress, and the bright, African fabrics—gold, red, blue, and green—set the tone for a festive occasion of worship and fellowship.

Every aspect of the service, which was the culmination of a month's celebration, involved either a Princeton Seminary student or faculty member. Carol Ann North, an M.Div. junior, sang as only she can sing. The prayer of Jay Gardner, also an M.Div. junior, transfixed the congregation. M.Div. middler Rodney Rogers, whose family prayer turned into a homily, evoked an open field revival, the tradition of African American churches in the post-Civil War South. His words raised people from their seats. Some people held hands while others answered Rogers's call to praise in a feverish pitch that was further ignited by the rhythm of the organ. The Reverend Rogers was leading his flock home.

Grimke, Wright, Byrd, and Hawkins would have been proud.

So what is the truth about the African American experience at Princeton Seminary?

Perhaps it is Marian Wright Edelman, Civil Rights activist and director of the Children's Defense Fund, who says it best: "What unites us is far greater than what divides us as families and friends and Americans and spiritual sojourners on this earth." ▮

Alfred R. Twyman Jr., a retired Navy Commander whose past job was director of public affairs for the National Naval Medical Center in Bethesda, MD, is presently in his second year in the M.Div. program at PTS.

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1933 Cecil H. Rose (B) writes from Gloucester, MA, "[I am] now ninety-two years old and still filling in short vacant pulpits and doing pastoral calling in local nursing homes and hospitals."

1935 Howard B. Osborne (B) reports, "I am twenty-one-years retired, but still preaching as occasional pulpit supply." His daughter, **Julia Osborne Christensen,** received her Master of Divinity degree from the Seminary in 1978.

1936 William T. P. Rambo (B) writes that he "participates in the life of the Presbytery of Long Island as the organizer and convener of retired clergy and spouses and in [the life of] the First Presbyterian Church in Northport, NY," where he is active in the choir, adult education, and other endeavors.

1943 George Laird Hunt (B) taught a class on Shirley Guthrie's 1995 Warfield Lectures, "Always Being Reformed," during Lent at the First Presbyterian Church in Winter Haven, FL. He also participated in The Princeton Sextet's vesper service, which was held in early March at Florida Presbyterian Homes in Lakeland. Other alums in the sextet are **Robert N. Peirce ('36B), Samuel G. Warr ('40B), Maurice D. Robertson ('45B), John A. Sensenig Jr. ('45B),** and **Glen M. Johnson ('46B).** They are all members of the Homes Choral Group, directed by Dorothy Warr and Barbara Robertson, both graduates of Westminster Choir College.

1944 David C. Newquist (B, '48M) writes, "I continue to serve as director of spiritual ministries at Bakersfield Memorial Hospital in Bakersfield, CA."

1948 Robert E. Seel (B) was elected to Border Ministries Corporation, which is active in programs along the Arizona/Mexico border.

1950 David Burr (B), pastor emeritus of the First Presbyterian Church in Winston-Salem, NC, and father of U.S. Congressman Richard Burr, was the guest chaplain at the Senate on February 26, 1998. He was introduced by Senator Faircloth (NC), who called him "the State's most distinguished minister." Faircloth also said that Burr's ministry "went far beyond the church.... He was literally Forsyth County's minister."

Nathaniel C. Roe (B, '55M) is retired, but keeps busy. "I am busy with the board of Habitat for Humanity, preach frequently, moderate a session, travel as often as possible, and keep busy in the wood shop making reproductions." Nathaniel is married to fellow alumna, **Muriel Osgood Roe (e).**

1951 John A. Bollier (B) retired as development officer for the American Theological Library Association on October 1, 1997.

Retired pastor **Harry E. Chase IV (B)** is a licensed family therapist in Plano, TX.

"I retired in 1996 after forty-five years as a theological professor and director of the Pastoral Counseling Center of the Lutheran Seminary in Tokyo, Japan," reports **Kenneth J. Dale (M).**

1952 Carl A. Luthman (B) is "still going on at age eighty-one." He is a parish associate at the First Presbyterian Church in Sparta, NJ.

1953 Ormond L. Hampton Jr. (B) is a parish associate at Faith Presbyterian Church in Cape Coral, FL.

1954 David V. Yeaworth (B) led a tour to Greece and Turkey in 1997, visiting the sites of the New Testament Epistles and Revelation. Yeaworth is the interim pastor at the First Presbyterian Church in Lansdowne, PA.



photo: Carolyn Herring

Celebrating their fiftieth reunion year are (left to right) (first row) Dallas Landrum, Peter Macaskill, Ruth Frazer, Dorothy Beeners (second row) Donald May, Charles Brackbill, Virginia Redfield, James Ollis (third row) Edward C. Gartrell, Leslie Inglis, Frederick Magley, Leroy J. Garrett, Paul Stauning, John MacLeod.

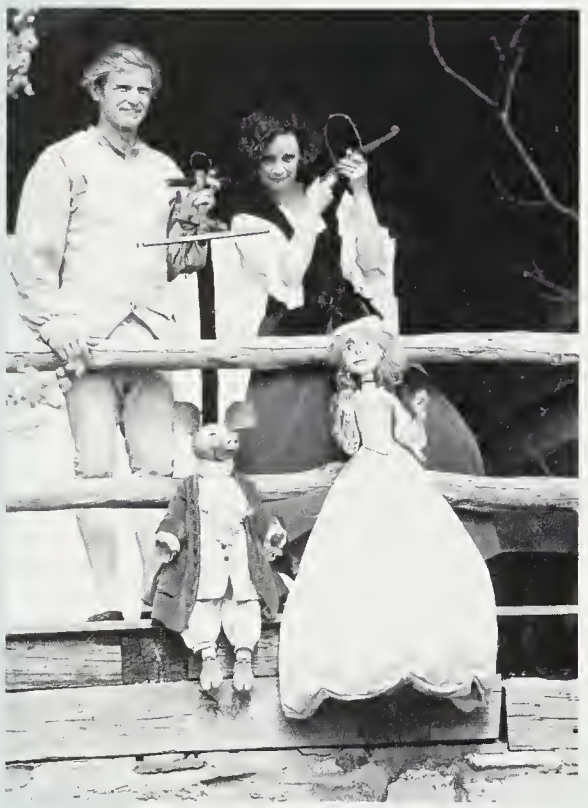
1956 "I am enjoying retirement," reports **Shirley Postlethwaite Bird (E).** "There are lots of opportunities to counsel and lead Bible studies."

Though honorably retired, **Paul G. Palmer (B)** serves as half-time parish associate at Winnetka Presbyterian Church in Winnetka, IL.

Class notes

Try to remember those days in September...and send *inSpire* your reminiscences about experiences in the classrooms of PTS when you were a student! We are looking for colorful recollections about professors who have since retired or whom you recall particularly well for a possible story in a forthcoming issue. We can't promise that we will use what you send, but we definitely can't use it if you don't send it! Thanks.

Five years ago, **Paul E. Peabody Jr. (e)** retired from his thirty-six-year career as an editor for the Fellowship of Reconciliation, an international peace organization, and took up marionettes. He founded the Old Fashioned Marionette Theater, which is based on historically accurate production of and performance by wooden marionettes, and has performed both nationally and internationally in museums, schools, churches, and more. Peabody, who lives in Nyack, NY, most recently performed with the Charleston Symphony Orchestra in Charleston, SC, and at the Children's Museum in New York City. Of his new calling, he says, "What we are doing is sharing our love with children. It pours down the strings and through the characters out to the kids in the audience. I have never been so active, or happy, in my life! I practically cartwheel out the door every day!"



Joe David Ruffin (B) remains active in his retirement by serving as stated supply for Youngblood Memorial Presbyterian Church in Waco, TX.

C. Richard Stults (B, '63M) was honorably retired on March 25, 1997.

1957 Robert W. MacGregor (B)

is president of the Minnesota Center for Corporate Responsibility. In a December 15, 1997, article in the Minneapolis *Star-Tribune,* MacGregor wrote, "Those of us who have experienced the privilege of doing well in our careers can enjoy our later years more fully when we add significant volunteer assignments to our activities. Giving back and producing useful results can be among our most fulfilling and rewarding experiences." MacGregor is the author of "end things" in this issue of *inSpire.*

Clarence L. Reaser (B, '65M) is serving as interim pastor of Forest Hills Presbyterian Church in Martinsville, VA.

1958 J. William Giles (B)

retired as executive presbyter of the Presbytery of Sheppards and Lapsley on December 31, 1997. He is now serving as interim synod executive for the Synod of Living Waters.



Charles A. Munion (B) is retired but still serves as interim when called on. He is also singing in three choruses. His wife, **Thalia E. Pagler Munion ('56E),** is still teaching third, fourth, and fifth grades in the Lawrence, MA, public school system.

J. Philip Park (B) emails that he is "serving as a missionary professor at Kwansei Gakuin University in Nishinomiya, Japan...teaching a seminar on American ethnicity and diversity and a course on comparative culture. On April 1, 1998, which is the beginning of the Japanese academic year, [he] was promoted from associate professor to professor."

Eleven photographs taken in the Holy Land by **Norma Jean Sullivan Perkins (E)** appeared in the January/February 1998 *New Invitation* curriculum for third and fourth grades in the United Methodist Church. Many of her stories and activities also appeared in the winter 1997–98 units about Jesus.

Stanton D. Tate (B) writes, "I am so pressed for time I don't know what to do. This month I did a workshop for a breast cancer support group at Pullman Hospital and a workshop with a psychiatrist on faith in the healing process for McCall Hospital. I was guest lecturer at the medical school and for three other departments at the University of Idaho and Washington State University, ...led an ethics workshop at Gritman Hospital for all North Idaho counselors, and taught my graduate class for the Department of Psychology at UI.... On top of this,

Class notes



photo: Carolyn Herring

Celebrating their fortieth reunion are (left to right) (first row) Herbert Kauhl, James Darroch, Deane Lavender, Thomas Nissley, Richard Armstrong (second row) Jack Wise, Scotty Old, Robert Roberts (third row) Alick Kennedy, Charles Munion, Mac Freeman (fourth row) Pedro Cintron-Lamourt, Donovan Neil, Margaret Howland, Charles Hammond, William Chapman, Charles Harris, Richard Hutchison.

Governor Batt called.... How could I say 'no' to becoming chairman of the Idaho Juvenile Justice Commission?.... This past year I officiated at three major smokejumper burials and weddings.... Hopefully this will serve as my annual report!"

1961 **Ulrich J. Köstlin (M)** retired on February 1, 1998, and plans to come stateside in the fall with his wife. His new address is: Kirchgartenstrasse 49, 75217 Birkenfeld, Germany.

1962 "I am retired and living at the family homestead in Centre Hall, PA," writes **Taylor M. Potter (G).** "I am also the consulting architect for Ghost Ranch in New Mexico."

1965 "I retired in September of 1996 from my position in Greenville, OH," writes **C. Ernest Williams (B).** "I am now the parish associate at the First Presbyterian Church in Mission, TX."

1966 **Warren W. Lee (B)** has been promoted to full professor at San Francisco Theological Seminary in San Anselmo, CA. His official title is professor of ministry in the Asian American context.

"I received my Illinois State Certification as a therapist in December 1996," writes **Howard L. Milkman (B, '68M),** who is the pastor of St. Luke Presbyterian Church in Downers Grove, IL.

1968 **D. Calvert Brand (B)** emails from Albuquerque, NM, where he is serving as director of pastoral care at Presbyterian Health Services. He says, "This year marks the fifth anniversary of the new CPE program at PHS that I was called to initiate."

Raymond F. Weigle (B) helped celebrate the 225th anniversary of the First Presbyterian Church in Hamilton Square, NJ, by reshaping and delivering a sermon originally written for a Thanksgiving Day service in 1867. Of the original sermon, which referred to political rancor, racial tensions, and an increase in dishonesty, bribery, and embezzlement, Weigle says, "It's amazing how that sermon preached 131 years ago has such relevance today."

1969 **Robert E. Turner (B),** campus minister at Indiana University in Bloomington, IN, was recently named associate for higher education ministries and students' ministries in the Higher Education Program Area of the National Ministries Division of the Presbyterian Church (USA) in Louisville.

1970 Pennsylvania pastor **Donald B. Landis (M)** retired from full-time parish ministry and as pastor of Moselem-Becker's Lutheran Parish, Kutztown, at the beginning of the year. He had served since February 1971 as pastor of Becker's St. Peter's Church near Molltown and Zion Moselem Church near Crystal Cave.

1971 **E. Paige Maxwell McRight (B)** was called as the associate pastor of Oakland American Presbyterian Church in Rock Hill, SC.

1972 **L. Carole (Zippi) Brennan (B),** a family therapist living in Springdale, PA, is enrolled in a doctoral program in counseling at Duquesne University in Pittsburgh.

David M. Evans (B), after serving for nineteen years as pastor of the Shepherd of the Hills Presbyterian Church in Austin, TX, accepted a call in February 1997 as pastor of Parkway Presbyterian Church in Corpus Christi.

"I am celebrating twenty-five years of ministry at Old South Union Church in South Weymouth, MA," writes **Terry O. Martinson (B),** who has been pastor there since graduating from PTS.

1973 **Robert G. Bayley (B)** writes via email, "After twenty-three years as a Presbyterian pastor, I have moved to a sister Reformed denomination and am now serving as rector of the Church of

Help from A.B.D.s Sought for National Study

If you are currently A.B.D. status (All But Dissertation), and you have not completed or will not complete your dissertation in time to receive your Ph.D./Th.D. in any cognate field of theology or religious studies, your help is needed! John H. Morgan, a visiting scholar at Harvard Divinity School and tutor at Oxford University, is conducting a nationally funded survey for "A Study on Unfinished Ph.D./Th.D.s in Theological Schools and Seminaries." Please contact him via email at gtf@skyenet.net, by fax at 219-935-8480, or by phone at 800-423-5983. Thank you!

Class notes



photo: Carolyn Herring

Celebrating their twenty-fifth reunion are (left to right) (first row) Robert Williams Jr., Dianna Pohlman Bell, Wendy Bagnal Boer, Charles Curtis, Barbara Chaapel, Graham Patterson (second row) Rowland Bennett, Larry Dixon (third row) Thomas Coye, Alexander Wales, Fred Anderson, James Mead, Gwyned Williams.

St. Peter the Fisherman Episcopal and as canon missioner of the Eastern North Carolina Missionary District of the Charismatic Episcopal Church. I will always be grateful to PTS for my three years there and for the foundation laid in my life for a lifelong model for learning."

Rowland F. Bennett (E) reports, "I have just completed twenty-four years as library director at Maplewood Memorial Library in Maplewood, NJ."

Nymphas R. Edwards (E, '75M) is the pastor of Elmhurst United Methodist Church in Oakland, CA. He is also on the board of ordained ministry of the California-Nevada Conference of the United Methodist Church.

1974 Virstan Choy (B)

will be the plenary presenter at the Presbyterian Peacemaking Conference, titled "Life in All Its Fullness: A Human Rights Mandate," to be held in Los Angeles, CA, from July 15 through 19. An associate professor of ministry at San Francisco Theological Seminary, Choy serves as a consultant for the Racial Violence and Racism Initiative Team for the Presbyterian Church (USA). He has led numerous workshops, seminars, and consultations on issues of racism and human rights, multiculturalism and community, and church conflict management.

David H. Hicks (B) was recently assigned as command chaplain to the U.S. Army in Europe. He is stationed in Heidelberg, Germany.

1975 Daniel C. Thomas Jr. (B)

accepted a call to serve as associate pastor of Immanuel Presbyterian Church in McLean, VA, where he has been since November 1, 1997.

1978 Guy W. Dunham (B)

was called as organizing pastor of New Covenant Fellowship, a new church development of Donegal Presbytery in York, PA, in October 1997. During this past year, he also served as vice moderator of the Synod of the Trinity.

Jeffrey G. Guild (B) emails, "Just back from two years service in Korea. We are at Altus Air Force Base in southwest Oklahoma, which is a fine place for the Guild family to live and breathe and have our being. At first, I was not pleased at leaving one remote area for another, but God and the Air Force had plans. I am the senior Protestant chaplain here and spend my day in and around airplanes and with young airmen, most of whom are away from home for the first time. Altus trains pilots to fly large transport and refueling planes, as well as loadmasters, tanker boom operators, and air traffic controllers for the airlift mission of the Air Force. The PTS web site is fabulous…and so is *inSpire*.... Thanks!"

1979 Charles W. (Woody) Bowman (B)

took partial leave from FOCUS (Fellowship of Christians in Universities and Schools) to be a chaplain/religion teacher and dorm parent at The Pomfret School, an independent secondary school in northeast Connecticut. He returned to full-time work with FOCUS as director of boarding school ministry in June.

1981 Deena L. Candler (B)

accepted a call as associate pastor of West Hills Presbyterian Church in Omaha, NE, beginning January 1, 1998. For the previous seven years, she had been the first full-time chaplain at Jamestown College in Jamestown, ND.

John McFayden (B, '96P), a "self-affirmed Corvette nut and a biker of the Harley Davidson persuasion," accepted a call as pastor of the First Presbyterian Church in Arlington Heights, IL, in January 1998. He is also a member of the denomination's General Assembly Council and chair of its Congregational Ministries Division Committee.

Douglas M. Strong's (B, '90D) new book, *They Walked in the Spirit,* was recently released by Westminster John Knox Press. Strong is a professor of the history of Christianity at Wesley Theological Seminary in Washington, D.C.

1982 Greer S. Imbrie (B)

is the director of Earth House, a residential treatment center for young adults suffering from major mental disorders. Earth House, which combines both a medical and an educational approach, is located in a rural community just outside Princeton.

Gerald P. McKenny (B), an associate professor of religious studies at Rice University in Houston, TX, recently published *To Relieve the Human Condition: Bioethics, Technology, and the Body* (SUNY Press).

1983 Susan P. Strang (B),

the pastor of the First Presbyterian Church in Worcester, NY, is also serving as pastor for small membership

Class notes

church life for the Presbytery of Susquehanna Valley.

Barbara A. Wilkerson (e) recently edited and published *Multicultural Religious Education* (Religious Education Press: Birmingham, AL).

1984 Beverly J. Crute (B), chaplain and director of pastoral care at Rice Memorial Hospital in Willmar, MN, received certification as a board-certified chaplain from the College of Chaplains at their national meeting in San Diego, CA, in May 1997.

Angela Bosfield Palacious (B, '85M) is part-time pastoral and spiritual assistant at St. Matthew's Episcopal Church in Nassau, the Bahamas, where her husband, **James E. Palacious ('82E),** is rector.



1985 David E. Milam (B) writes, "I am the organizing pastor of a new Presbyterian church called the Church of the Covenant in Macomb, MI. It is under the sponsorship of the Presbytery of Detroit.... My email address is RappinRev@aol.com."

1987 Linda A. Badger (E) emails, "I have been serving as the associate executive for program and stewardship development in the Presbytery of Genesee Valley in Rochester, NY, for five years."

Joseph P. Dunn (M) accepted a new call as pastor of Central Presbyterian Church in Haverstraw, NY, in August 1997. He writes, "I am happy in this church and community."

James R. Moyer (B) completed his D.Min. degree in ministry to marriage and family at Eastern Baptist Theological Seminary in Wynnewood, PA, in May 1995.

David P. Welton (B) has accepted a call as assistant pastor of Princeton United Methodist Church in Princeton, NJ.

1988 "I successfully defended my Ph.D. dissertation, *Preacher and Cross: Person and Message in Theology and Rhetoric,* at PTS in January and graduated in May," reports **André Resner Jr. (B).** "I will continue as assistant professor of Bible and preaching and as director of the computer-assisted teaching lab in the College of Biblical Studies at Abilene Christian University in Abilene, TX." Resner is married to **Mary Larner Resner ('89b).**

Timothy Richard Sahr (B, '89M) completed a degree in preventative medicine at Ohio State University in Columbus, OH.

1989 Rodney Newman (B) began a new appointment on February 1, 1998, as senior pastor of Trinity United Methodist Church in Purcell, OK. He writes, via email, "This historic church, which hosted one of the first meetings that led to statehood in 1907, recently celebrated its 110th anniversary."

Jeff D. Rediger (B) has completed his medical training at Indiana University School of Medicine and has started a psychiatric residency with interdisciplinary work in Eastern Orthodox theology at Harvard University in Cambridge, MA.

Alumni/ae Update

I thought I knew everything when I graduated with an M.Div. from Princeton Seminary; however, when I began work as a pastor that fall, I realized my education had only just begun.

The rigors of parish life caught me by surprise. I moved from the theological country club into a world of session agendas, troubled souls, and dangerous mimeograph machines. Quickly, I realized that much of what I learned at Princeton was not immediately applicable to my friendly little congregation. And I needed help.

It wasn't long before Princeton's Center of Continuing Education became a vital link between the academy and the parish. My first church was within commuting distance of Princeton, and the Monday one-day seminars provided an opportunity to ground my daily work in thoughtful Christian faith. As parish life confirmed both my inadequacies and my strengths, I chose longer courses from the Con Ed menu that satisfied all kinds of hungers. Without a chance for some "on the job" learning, particularly in those early years, I probably would have quit the ministry and taken up beekeeping. In that case, at least I would have understood the source of some of the stinging!

These days, my blood runs orange and black when I stumble upon ministers who refuse to take time for continuing education. Some have convinced themselves that they are indispensable, and they believe that their congregations would fall apart in their absence. Others are just plain scared to learn anything new. Is either of these excuses a faithful response to the Gospel? To me, they sound like grounds for a theological malpractice suit.

In an age when sermons can be downloaded from the Internet on Saturday nights, the church deserves ministers who love God with their minds, servants who cultivate an ongoing love of learning, and lay people who are challenged to think about the faith.

Continuing education can help. Why not sign up for something when the next continuing education catalog crosses your desk? In the words of the A&E channel, it's time well spent.

Bill Carter ('85B), pastor of the First Presbyterian Church in Clarks Summit, PA, is also the president of Princeton Seminary's Alumni/ae Association Executive Council and is an alumni/ae trustee.

Class notes

He and his wife, **Sherry L. Rediger (U),** have two children, ages four and one.

1990 Deborah K. Blanks (M), former active duty U. S. Navy chaplain, returned to civilian life in 1994. She successfully competed for a position as assistant university chaplain at Brown University, in Providence, RI, where she served from 1994 to 1997. In June 1997, she accepted an appointment to serve as the assistant dean of religious life and of the chapel at Princeton University.

David Gilbert (B) has been called as pastor and head of staff of John Knox Presbyterian Church in Grand Rapids, MI.

1991 Ernest R. Flores (B) has accepted a call as pastor of the Second Baptist Church of Germantown in Philadelphia, PA.

Greetings from **Samuel Kofi Osabutey (E)** were hand delivered by Dr. Peter J. Paris, the Seminary's Elmer G. Homrighausen Professor of Christian Social Ethics, who spent the fall semester in Ghana. "Since December 1996," Osabutey writes, "I have been teaching in the Theological Education by Extension (TEE) course in Christian education. In September 1997, Trinity Theological College invited me to teach Christian education focusing on youth ministries and adult ministries.... I still look forward to coming back to Princeton for the Ph.D. program!"

1992 Rachael Keefe (B, '96M) is serving as the youth chaplain for the town of Harwich, MA.

1993 Hans E. Andreasson (M) writes, "Gustaf is the fourth member of the Andreasson family. Together with two-and-a-half-year-old Henning, he keeps [us] very busy!...I am working to adopt my Mission Covenant Churches



policy to the new laws of religion that will be enforced in Sweden in the year 2000. The Lutheran Church will no longer be a state church, but it will still benefit from a special law regulating its work. The minority church members as well as atheists will still have to pay taxes [for] the Lutheran church buildings and [for] their funeral expenses. The Lutheran Church will also benefit from these special laws in their parish work in a way not valid for other churches. The Mission Covenant Church has tried to argue for a higher degree of religious freedom in the matter of these new laws, but it will now have to adapt to the new situation. A new constitution is on the way and will perhaps be accepted in the General Assembly of 1999. Gertrud and I are happy to keep in touch with all the good friends we met during our year in Princeton. The church of Christ is worldwide and unites people of all nations in a common work of faith, hope, and love. I would [also] like to share my memories of August 1996, when the congregation in Vara celebrated its 100th anniversary. This summer evening, we had invited the whole community to the City Borough Park. We had singing, I gave an address, and we invited the people present to share coffee and 'birthday cake.' Between 500 and 600 people participated, and I could not resist thinking on the passage from Luke 14:15–24, the kingdom present in the streets, in the midst of people not used to going to church at all. We have to take the message back to the streets." Hans's email address is hans.andreasson@vara.mail.telia.com.

take a bow

Robert Russell ('50B), pastor emeritus of Northminster Presbyterian Church in Columbus, Ohio, was one of five people named to the Presbyterian Church's Higher Education Honor Roll for his contribution to the PCUSA's mission in higher education.

Ronald Cole-Turner ('74B), the H. Parker Sharp Associate Professor for Theology and Ethics at Pittsburgh Seminary, was awarded a Templeton Prize for Outstanding Book in Theology and Natural Science in November 1997. He received the award for *Pastoral Genetics: Theology and Care at the Beginning of Life,* which he coauthored with Brent Waters.

Doug McClure ('81B) received the President's Award for Scholarship from Pacific University's School of Professional Psychology, in Forest Grove, Oregon, from which he graduated in 1996 with a Ph.D. degree in clinical psychology.

Navy Lt. **Kirk W. Morledge ('84B)** received the Navy and Marine Corps Achievement Medal in December 1997 in recognition of his outstanding initiative and contribution while serving as training officer at Naval Reserve Readiness Command, Naval Training Center, in Great Lakes, Illinois.

Navy Lt. **Reuel K. Sample ('93B)** recently received the Battle Efficiency Ribbon (Battle "E") while on a six-month deployment to the Arabian Gulf aboard the aircraft carrier USS *George Washington.* Sample's ship earned the award for exhibiting excellence in all areas of shipboard operation.

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

Cameron J. Bell (B) is an associate pastor of Village Presbyterian Church in Prairie Village, KS. He is married to **Sandra J. Bell ('94b).**

Hannibal R. Cabral (M) of Bangalore, South India, writes, "I am doing my doctoral studies in Christian education. Along with my studies, my wife, Shaily, and I produce four weekly radio programs in the Kanarese and Tulu languages for *The Lutheran Hour* and F.E.B.A. Broadcast Association. Please pray for our ministry in India."

"I am serving as co-moderator for the Rabun County Ministerial Association, with participation from clergy representing 150 churches and 14 denominations," reports **Carmen S. Fowler (B).** She chairs her presbytery's Evangelism Committee and says that her congregation, the Rabun Gap Presbyterian Church in Rabun Gap, GA, is growing with a full weekly schedule.

Stephany Darlene Graham (B) has begun her new duties as associate for African American leadership training and resource development, a new position in the Congregational Ministries Division of the General Assembly Council that was approved by the 209th (1997) General Assembly of the PCUSA.

"I am teaching English and directing the drama program at St. Margaret's School, a girls' boarding school in Tappahannock, VA," writes **Lucia Kendall Lloyd (b).** "I met a fellow teacher named Marshall Lloyd and we are about to celebrate our first wedding anniversary!"

Julia R. (Masterson) Martin (B) and **Michael S. Martin ('94B)** are part of a church planting in Natal, Brazil. "We have about thirty-five people attending services, and we are training two Brazilians to take over leadership of the church," writes Julia.

"I have accepted a call as a chaplain with VITAS Hospice," reports **Kevin L. Porter (B).** "I am also a parish associate at the First Presbyterian Church in Germantown, in Philadelphia, PA."

Max E. Reddick (B) is serving as the minister to single adults at Highland Park Presbyterian Church in Dallas, TX.

"I was on the Navajo reservation as a volunteer in mission for Ganado Presbyterian Church in Ganado, AZ, during the summer of 1997," writes **Amy E. Sorensen (B).** "I am now a second grade teacher at St. Michael Indian School on the Navajo reservation and loving it!" Through what she calls "a gradual process of prayer and discernment," she has decided to join the Catholic church and was confirmed as a member on Easter.

1994 D. Wayne Bogue (B) has accepted a call as pastor of Hudson Presbyterian Church in Hudson, OH. He is currently in the D.Min. program at Princeton.

Raymond D. Cannata (B, '95M) was ordained on November 9, 1997, by the Presbytery of Metropolitan New York of the Presbyterian Church in America (PCA). He is serving as the assistant pastor of Grace Presbyterian Church in Bridgewater, NJ.

Weddings & Births

Weddings

Joan L. Irminger ('88B) to Kenneth R. McKenzie on April 11, 1997
Corinne Ann Hall to Stephen A. Kisslinger ('88B) on October 18, 1997
Diane R. Jamison ('93B) to John C. Fitch on December 13, 1997
Martha Joy Sharpe ('95E) to David Peter Bradley on June 27, 1997
Diana C. Brawley ('96B, '97M) to Neal E. Magee ('97B) on May 2, 1998
Julie Dawn Hancock ('96b) to Mike Jackson on July 20, 1996
Kristin Lee Swartz to Nicholas Q. Sorani ('96B) on July 26, 1997
Kyndra C. Wilson to Tom M. Trinidad ('96B) on June 8, 1997

Births

Colin Paul to Elizabeth Eisenstadt-Evans ('80B) and H. Barry Evans on August 16, 1997
Carus William to Ann and Rodney Newman ('89B) on July 24, 1997
Sarah Kate to Katheryn Barlow-Williams ('90B) and Henry "Gray" Williams on October 8, 1997
Lavinia Davis to Phoebe T. Kitson-Davis ('91B) and Douglas A. Kitson on November 12, 1997
Amber Lindsey to Linda Lane-Bortell ('92B) and Timothy Lane-Bortell ('94B) on February 20, 1998
Daniel Sinclair to Elizabeth Bertelson Rice ('92B) and Thomas F. Rice ('91B) on December 13, 1997
Samuel Ke Hui, adopted by Liz B. Forney ('93B) and David B. Forney ('93B), born on June 11, 1997
Evan to Amy Arnold-Hoffman ('95B) and Garrett Arnold-Hoffman ('95B) on February 8, 1998
Alexander Reid to Angela Dienhart Hancock ('96B) and Trent Dienhart Hancock ('96B) on March 15, 1998
Trevor to Julie Dawn Hancock ('96b) and Mike Jackson on November 8, 1997

Class notes

Andrew (Drew) R. Clark (B) was installed as pastor of Englewood Presbyterian Church in Rocky Mount, NC, on October 19, 1997. He and his wife, Melissa, relocated from Charlotte where he was an associate pastor for three years.

Jean Kim (E), the founder and pastor of the Church of Mary Magdalene, a congregation of homeless women in Seattle, WA, was named associate in the Women's Ministries Program Area of the National Ministries Division (PCUSA). During her tenure, she will educate women throughout the church on issues related to the homelessness of women. She will also work with the Urban Ministry Office, the Presbyterian Hunger Program, and coalitions addressing issues of homelessness, economic justice, violence against women, immigration, and racism.

YoHan J. Kim (B, '94M) was ordained in the PCUSA on January 18, 1998. He currently serves as associate pastor of the Torrance First Presbyterian Church in Torrance, CA, with his wife, **Kris ('94B).**

Timothy J. Lane-Bortell (B) was called as pastor of Center Presbyterian Church in Seaton, IL, after transferring his ordination from the United Methodist Church to the PCUSA. He is married to **Linda L. Lane-Bortell ('92B).**

1995 Jennifer S. Butler (B) has been named as the new associate for global issues in the Presbyterian United Nations Office, an agency of the Presbyterian Peacemaking Program. In her new position, she will monitor, research, write about, and speak on global issues, particularly gender issues, as they relate to the U.N. and to the denomination.

Mark A. Makinney (B) writes, "I left my church position on February 1st and moved to England because I fell truly, madly, deeply in love with an English woman named Hilary Tooley. We will be married on August 1, 1998, in Brighton, England. Other PTS alums who will be at the wedding are **Dan Ringhoff (B), Tony Hinchliff ('97B), Rick Gardiner (B),** and possibly **Steve Shaffer ('94B).** I plan to teach high school over there after we are married."

1996 Keith Kerber (B) is busy working with youth at Orangewood Presbyterian Church in Phoenix, AZ. He writes, "Junior and senior highs sure face difficult times in the '90s! Consistently loving them and pointing them to Christ has been the theme for the year. Overall it has gone very well." He and his wife, Laurena, vacationed in the Pacific Northwest last summer and traveled to Cairo, Egypt, at the end of 1997.

The marriage of **Nicholas Quinn Sorani (B)** to Kristin Lee Swartz on July 26, 1997, was a featured event in *Elegant Bride,* the spring 1998 issue.

Mark A. Watson (B) was ordained by the PCUSA on November 23, 1997, and installed as associate pastor to students at El Montecito Presbyterian Church in Santa Barbara, CA, on November 30, 1997.

1997 Brian C. Brewer (M) is completing his first year of Ph.D. work at Drew University in Madison, NJ, in theological and religious studies in the area of historical theology.

Helena Hope Araba Grahl (E) writes from Ghana, "I would like to wish all my friends and dear ones at PTS a wonderful new year of good health and prosperity spiritually and physically. I also want to say a big thanks to you all at PTS who work hard to enable people, such as me, from all over the world to gain opportunities to be in the United States (a beautiful country) and to acquire more knowledge for better performance in the church and society. God bless you richly for that. Please keep doing it!"

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every month and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

On January 25, 1998, **David Kim-Shinn (B)** became what is believed to be the first second-generation Taiwanese Presbyterian to be ordained in the Presbyterian Church (USA). Ordained by the Greater Atlanta Presbytery, he was installed as associate pastor of the Atlanta Taiwanese Presbyterian Church and has specific responsibility for developing an English-speaking ministry for the church. His wife, **Mari Kim-Shinn (B),** is also a graduate of the Class of 1997. She is a student in the Ph.D. program in theological studies at Emory University. The Kim-Shinns are expecting their first child at the end of August. Congratulations!



Class notes

On the Shelves

On the Shelves features book recommendations from a variety of Princeton Seminary faculty and staff, with the hope that these suggestions will help alumni/ae choose books that will contribute to both their personal and their professional growth.

From Stephen D. Crocco, the James Lenox Librarian

Authority: The Most Misunderstood Idea in America, by Eugene Kennedy and Sara C. Charles, M.D. New York: Free Press, 1997. Many mainline ministers long for authority, yet they avoid exercising anything resembling it for fear that they will be seen as authoritarian. In this text, the authors argue for distinguishing between authority and authoritarianism. They suggest that authority creates, enlarges, and enables the growth of others. In contrast, authoritarianism imposes conformity that restricts and hinders growth. For centuries the legitimate exercise of authority (or "authoring") between parent and child, teacher and student, physician and patient, etc., has taken place in hierarchical structures, both in and around the excesses of authoritarianism. In our time, such hierarchies have met their demise; so, too, has the exercise of authority. The authors contend that this is good news (if we can just get through the interim) because there is now a chance to disentangle authority from authoritarianism. In the interim our culture has placed a massive burden on the legal system to settle questions about the exercise and the boundaries of authority. Even so, the authors are optimistic about the growing triumph of common sense linked to the rise of people who know how to navigate successfully in a nonhierarchical world. (They have Peter Drucker's "knowledge workers" in mind.) There are many reasons to dismiss this book. The authors' complaints about the moral crises of our age are cranky and excessive. For example, do we really need more bashing of "values clarification" or the excesses of political correctness? The book's theology is simplistic, its exaltation of common sense (read "natural law") is naive, and its analysis of complex ideas and figures is superficial and demands serious theological analysis and correction. In spite of these shortcomings, the authors' attempts to rehabilitate the idea of authority are welcome.

H. Richard Niebuhr: Theology, History, and Culture: Major Unpublished Writings, ed. by William Stacy Johnson. Foreword by Richard R. Niebuhr. New Haven: Yale University Press, 1996. Most seminarians read some Niebuhr, and many make a mental note to return to his writings when they have time. If you are among those who made a note, now is the time. Since Niebuhr's death in 1962, only a few of his unpublished writings have trickled into print; by editing the best of Niebuhr's unpublished writings, Johnson has opened the flood gates. This publication conveys more than just historical interest because Niebuhr continues to exercise a remarkable influence on theologians and ethicists in North America. (I predict that when historians look back to this century, their judgment will be that H. Richard was more influential than his brother Reinhold.) Johnson has grouped Niebuhr's essays, addresses, lectures, and sermons around headings of theological method and ecclesiology, the interpretation of history, and religion and democracy. Excerpts from both the Cole Lectures and Niebuhr's essay on Jonathan Edwards are alone worth the price of the book. Johnson concludes the book with three of Niebuhr's sermons. In sum, he offers a fair and concise introduction to Niebuhr's life and thought, which is not an easy task since there are many claims, both positive and negative, on Niebuhr's legacy. Reading this book will leave many wondering about both Niebuhr's little-known works, of which there are many, and his minor unpublished writings.

From Beverly R. Gaventa, the Helen H. P. Manson Professor of New Testament Literature and Exegesis

Theological Issues in the Letters of Paul, by J. Louis Martyn. Nashville: Abingdon Press, 1997. For the last quarter of a century, the essays of J. Louis Martyn have regularly instructed students of Paul, often challenging deeply entrenched interpretations. Here those essays come together, not simply as a convention of old friends, but as a coherent, provocative statement about Paul's theology. Over against the powerful tendency in recent decades to find in Paul an expression of the Gospel's fundamental continuity with Israel, so that the Christ event becomes only one more element in salvation history, Martyn insists that the Gospel constitutes a divine invasion of the cosmos, its customary ways of thinking, and even (or especially!) its religion. Throughout this conversation with Paul, Martyn also engages in dialogue with a refreshing array of other voices, ranging from Leo Baeck to Flannery O'Connor (and including PTS's J. Christiaan Beker, Nancy J. Duff, and Paul W. Meyer). Specialists have eagerly awaited this book, but it is not a book for scholars only. Written in graceful prose that is deliciously free of jargon, Martyn's work constitutes a relentless reminder to the church of the fundamental scandal of the Gospel: it is not something humans do, choose, elect, or otherwise achieve, but concerns rather the "awful invading power of God's unconditional grace" (p.297).

Jesus and the Holocaust: Reflections on Suffering and Hope, by Joel Marcus. New York: Doubleday, 1997. Readers of this slender volume owe a debt of gratitude to Peter Francis, provost of St. Mary's Cathedral in Glasgow, for inviting Joel Marcus (formerly assistant professor of New Testament at PTS) to preach at the Good Friday service in 1995. Because 1995 was also the fiftieth anniversary of the end of the Holocaust, Marcus's homilies explore what he understands to be the inextricable connection between the tragedies of Jewish history and the death of Jesus on the cross. A Jew by birth who became a Christian in early adulthood, Marcus brings to this endeavor both searing questions and abiding confidence in God. This is a book of rare courage, for Marcus dares to make explicit the dehumanization at work both in the crucifixion and in the death camps. He asks whether the deaths of the Holocaust can in some sense be called, like the death of Jesus, redemptive. He insists that we acknowledge as real the abandonment by God experienced in both events, while at the same time understanding that the cry of abandonment is also a confession of faith. With every step, Marcus is cautious, acknowledging the hazards of the terrain; yet his guidance into this realm of darkness is itself a profound assertion of hope.

outStanding in the field

Prathia Hall: *A Lifetime of Speaking Out*

When Prathia Hall ('82B, '84M, '97D) was a little girl, not tall enough to look over the top of the lectern in Mount Sharon Baptist Church in north Philadelphia, adults in the congregation lifted her up to stand on a chair or table so that she could read Scripture during the Sunday services. She was encouraged early on to make full use of one of the talents that God blessed her with—her speaking voice.

How surprised and delighted the members of that small congregation (some of whom probably remember her as a youth) were when, last year, Hall was named the top African American woman preacher by *Ebony* magazine!

While Hall is honored to have been affirmed by her peers, she is hesitant to claim the distinction. "*Ebony* obviously hasn't heard of all the African American women preachers," she says. "And even if they had, the way that I preach one day may be very different from the way I preach the next."

It is not only *Ebony* magazine that has acknowledged Hall's abilities, however. As a student at Princeton Seminary, she was validated by W. J. Beeners, the Carl and Helen Egner Professor of Speech Emeritus, who said of her talent, "I didn't do it! She was good before I got her!"

In fact, Hall, who identifies with the story of the prophet Jeremiah, believes that she was called before she was born.

"God said to Jeremiah, 'Before I formed you in the womb, I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.'

"Like Jeremiah, I have always had a sense that my life wasn't mine to simply do with as I please," Hall says. "My earliest memories have some spiritual character. I have always been aware of God's presence in my life, and I knew that would have something to do with how I would live my life."

Hall grew up in and was nurtured by the African American church.

"A wonderful part of the African American church tradition has been the way in which it has nurtured children and put children at the center," she says. "The church helped build young people up to be strong in the face of racism. It was a wonderful place for growing."

She was also encouraged and supported by her parents, both of whom were very involved in the education of Hall, her sisters, Theresa (now a health physicist in Pennsylvania) and Betty, and her brother, Berkley. "They sent us to schools outside our neighborhood, into the wider society. We went to a music school for piano and voice. I remember the woman who ran the school was married to a plumber, and she would pack a dozen children into his plumbing truck and take us to Rittenhouse Square [in center city Philadelphia] to the Society for Ethical Culture to attend concerts and sometimes to perform."

Early on, both her parents and Hall were aware of her being blessed with the ability to speak well. "My parents trained us in elocution. They stressed that gifts take work. They put a great deal of effort into making sure that we spoke well."

As Hall matured, she became active in debate. In high school, she was president of the debating society. She also participated in many oratorical contests, sponsored primarily by the Elks and the Masons, and won scholarships that helped finance her college education at Temple University in Philadelphia.

Then, in the 1960s, she began to use her voice to speak out against racism. In 1961, during the time of the Freedom Rides, Hall joined the Student Nonviolent Coordinating Committee (SNCC) and, with other college students from Delaware and Maryland, participated in freedom rides along the Eastern shore.

"I had my first experience of being arrested in Maryland," she recalls. "That was just the beginning of a much more active role in college."

Hall then went south to work with SNCC in Georgia and then in Alabama, also becoming an itinerant speaker for the movement.

Today, Hall is dean of African American ministries and lecturer in Christian ethics at United Theological Seminary in Dayton, Ohio, where she has been since 1989. (Hall first served at United as associate dean for community and spiritual life and director of the Harriet L. Miller Women's Center.)

"I love what I do," she says. "I love teaching and being involved with the next generation of church leaders."

But her itinerant days are not over! She travels and lectures throughout the country on womanist (Black female liberationist) issues. In the month of April 1998 alone, she traveled to Connecticut, Illinois, Massachusetts, and the Bahamas to speak.

"My students say that I am the real itinerant," she laughs. "They say that the Methodists have a lot to learn about being itinerant from Prathia Hall."

The Outer

"My parents trained us in elocution. They stressed that gifts take work. They put a great deal of effort into making sure that we spoke well."



photo: Carolyn Herring

outStanding in the field

Still, there is a part of Hall that yearns for the time to walk by the ocean or in the lovely Shenandoah Valley in Virginia, where her mother grew up. She looks forward to the day when she will have time to catch up on her reading. (She is especially interested in the Black women's literary tradition and authors like Toni Morrison and Maya Angelou.) She anticipates immersing herself in recordings of jazz, classical, and gospel music.

In the meanwhile, she is busy. Busy preaching. Busy teaching. Busy at Mount Sharon Baptist Church where she is a member of the team for ministry. There she works especially with the children.

"I bring them to the altar and pray for them by name," she says. "I minister to them personally, looking into their faces and eyes and with the laying on of hands. I try to give them the message 'you are our hope for the future.' To let them know that they are special. To give back to them what the church gave to me." ▮

The Inner Voice and Outer Voice

"We don't realize what we are missing when we live our lives apart from God…. "



Prayer and Presence: *Kathy Crane Practices the Attentive Life*

"Spirituality is an awareness of God's presence in our lives, and ministry is the way we live out that awareness. Ministry is more than what we do in church," says Kathy Crane, who earned her Master of Arts degree in Christian education at the Seminary in 1982.

"It is more about being than doing," she continues, "recognizing that God acts in and through us."

Crane has devoted decades of her life to helping individuals and congregations develop, or renew, their relationship with God. "We need to be connected to God in order to know what we are called to do and how we are called to help others."

Her interest in spiritual renewal deepened in 1980 when she represented New Brunswick Presbytery at the moderator's prayer retreat held at Princeton Seminary and led by the Reverend Dr. Howard Rice, who was moderator of the General Assembly of the Presbyterian Church (USA) that year. It was during one of the three week-long retreats organized by Rice that Crane had what she now understands to be a defining moment in her own renewal.

"For a week, we spent seventeen of twenty-four hours a day in silence," she recalls. "That had a profound effect on me. I rediscovered the life of the Spirit."

Since that experience, Crane has both explored her own ministry and helped others, particularly the laity, to discover their sense of call. In 1993, she was the director of a conference on the ministry of the laity held at the PCUSA's Montreat Conference Center in North Carolina; in 1992, she taught a week-long course for the Seminary's Institute of Theology titled "Ministry of the Laity: Revitalizing the Church." She has taught workshops, given lectures, and led retreats on the topics of prayer and evangelism, spiritual renewal, preparing for ministry in the twenty-

outStanding in the field

first century, and the ministry of the laity. And she has loved every minute of it.

"It is important to help people connect their faith with their life," she says.

Many times that connection and the subsequent discernment of God's will is rooted in pain, or what Crane calls "burning bush experiences." In her workshops and retreats, she encourages participants to examine their own deep pain or need because, as she says, that is where God frequently calls us to our ministry.

"Through our own healing, we help others," Crane observes and offers several examples. "Thomas Edison was afraid of the dark. Alexander Graham Bell's mother and wife were both deaf. On a more anonymous level, one of the women who participated in my workshops identified her affinity for sixteen-year-olds, and then recalled that her own father had died when she was sixteen."

If pain enables spiritual growth, what impedes individual and collective renewal? Crane identifies two dominant issues. First is the human tendency toward busy-ness, which is rooted either in the desire to be in control or in the (misguided) belief that "whoever has the most toys (degrees, money, cars, awards, etc.) wins." Lives grounded in activity and acquisition have little space left for God.

A second obstacle to spiritual renewal is lack of awareness. "We don't realize what we are missing when we live our lives apart from God," says Crane.

When Crane leads a workshop or retreat on spiritual renewal, she emphasizes the personal nature of the experience, rather than the institutional one—even when she is working with an entire congregation. She reminds participants that, first and foremost, renewal comes from God. "It is not something we can do or make happen," she says, "but we can focus on some experiences and practices that make us available for the Holy Spirit to work in our lives."

Among those practices that she sees as central to renewal are living in the present, because that is where we meet God, and paying attention to interruptions. "The Bible is full of stories of people whose lives were interrupted by God.... When we read through the New Testament, much of Jesus' ministry was 'on the way.' He was willing to be interrupted."

Crane also suggests reading and being read by Scripture, a practice known as *lectio divina*. "I view Scripture as a mirror and let it reflect back its meaning to me," she says.

As a note of encouragement to those engaged in spiritual renewal, she says, "The more you practice, the more you want to be quiet, to turn off the music, and to listen for God within. Practice increases both our hunger and our desire."

This concept of daily practice was introduced to Crane when she was at seminary by then-president McCord during one of his Monday morning chapel teachings. She recalls his words: "He said, 'Remember to pray every day. It will be the most important thing you will do.' "

McCord was just one of the many memorable teachers whom she encountered at Princeton. Years later she still recalls Bruce Metzger's course on the Sermon on the Mount (Matthew 5–7). She feels indebted to Bernhard Anderson "who taught [her] to love the Old Testament." She speaks of Freda Gardner as "a model teacher who gave me excellent ideas on how to teach." Gardner, whom she knew before coming to seminary, remains a good friend.

After graduating from Princeton, Crane became the director of Christian education at Crescent Avenue Presbyterian Church in Plainfield, New Jersey (a position that Freda Gardner held before coming to Princeton). From 1985 to 1988 she served at the First Presbyterian Church in Cranbury (also in New Jersey) before she was called to a pioneering position in the denomination as coordinator of lay ministry at the First Presbyterian Church in Ithaca, New York. (Gardner preached at her installation in Ithaca in 1988.)

"I felt that this was a real call, and I wondered how to develop the position," Crane recalls. "I prayed and read a lot of books by Elizabeth O'Connor [the author of *Journey Inward, Journey Outward* and *Cry Pain, Cry Hope,* among other texts]. I was convinced that I needed to develop ministry of the laity based on renewal, and I implemented programs that turned the congregation around 180 degrees in its understanding of what ministry is all about.

"Most of us have grown up hearing that 'ministry' means 'the clergy.' But the word laity comes from *laos,* which means 'all the people of God,' and ministry belongs to all the followers of Christ," Crane says.

She challenged members of the congregation to become actively engaged in praying for all of the ministries within the church. In order to acquaint members of the congregation with the diversity of ministries, she developed a series called "Ministry in..." that sought to link work and faith. During the series, which ran for three-and-a-half years, participants discussed ministry in a diversity of careers including law and government, health care, office work, education, homemaking, and business.

"We need to serve God in the world, not just in the church. We need to live out our relationship with God by serving people wherever we are," Crane says.

In 1991, Crane left Ithaca, but her commitment to the topic of spiritual renewal has not wavered. That same year she became active in the Coalition for Ministry and Daily Life, an international (mostly North American), ecumenical organization composed of educators, pastors, lay people, writers, publishers, and more, both Catholic and Protestant, who are advocates for the professional ministry of laity.

Crane is currently teaching, writing, and leading retreats. She is also maintaining her own renewal by participating in the group leaders program at the Shalem Institute of Spiritual Formation in Bethesda, Maryland. There she practices the contemplative tradition—praying, reading Scripture, and practicing centering prayer.

"When I was a little girl," Crane remarks, "I felt called to live a life that fulfilled God's purposes."

In reflecting on her life today, Crane expresses deep gratitude for the opportunities that she has had to grow deeper in her faith and to teach and lead others in their spiritual development. She carries with her an awareness of God's presence and blessings in her life. ▮

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

In a previous issue of *inSpire,* I introduced Kay Ledward to you and focused on her discovery of the life income plans offered by the Seminary—in particular, the Charitable Gift Annuity and our Pooled Income Fund—as means by which she could support our institution. A devoted friend of the Seminary through the years, Kay took seriously the importance of stewardship in the Christian life, and the faithfulness and generosity with which she expressed it in her own life was an inspiration to many.

Kay has since died. The several gifts she made through those life income arrangements have now established the Robert W. and Kathryn S. Ledward Memorial Scholarship Endowment Fund, according to her wishes expressed when she made those gifts. As a result, students in need of scholarship support will be assisted by the income from that fund as long as there is a Princeton Seminary!

What I did not refer to in that earlier article is the provision Kay had also made for the Seminary in her will. (She had a will drawn up because she wanted to be sure that the distribution of what she had accumulated during her lifetime occurred according to her desires and not the laws of the state in which she resided.) Through her kindness, the Seminary will receive a major gift to go toward the planned renovation of Miller Chapel.

Knowing Kay as I did, I can speak with confidence of her joy in providing so generously for the Seminary and for those who study here. I know, too, that she would encourage you to make a will and would invite you to share in her joy by providing for the Seminary in whatever way you can.

If you would like information about remembering the Seminary in your will or wish to learn more about the life income plans available through our planned giving program, please call me at 609-497-7756.

Gifts

This list includes gifts made between December 16, 1997, and April 15, 1998.

In Memory of

The Reverend Mitchell T. Ancker ('31B) to the Annual Fund
The Reverend Dr. Hugh F. Ash ('41B) to the Hugh and Nina Ash Scholarship Endowment Fund
Mrs. Shirley J. Bergmann to the Annual Fund
The Reverend Dr. Samuel W. Blizzard ('39B) to the Samuel Wilson Blizzard Award
The Reverend J. Robert Booker ('55B) to the Annual Fund
The Reverend Dr. Alison R. Bryan to the Annual Fund
Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Dr. Bernhard Marinus Christensen ('27B) to the Alumni/ae Roll Call
Ms. Theresa Konya Dvorak to the Annual Fund
Ms. Joan M. Ferguson to the Scholarship Fund and in appreciation of those she worked with at PTS
The Reverend Dr. Lawrence E. Fisher ('37B) to the Scholarship Fund
The Reverend Dr. Allan M. Frew ('35B) to the Scholarship Fund
Mr. Robert Goodlin to the Annual Fund
Mrs. Ellen Greenawalt to the Scholarship Fund
The Reverend Joseph J. Lemen ('50B) to the Annual Fund
Mr. John S. and Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
Mrs. Esther Loos to the Scholarship Fund
The Reverend Dr. George F. Mace to the Annual Fund
The Reverend A. Kenneth Magner ('20B) to the Alumni/ae Roll Call
Ms. Alexandra Babcock Marshall to the Guilford C. Babcock Seminars in Practical Theology
Mr. John M. Matthews to the Annual Fund
The Reverend Dr. James I. McCord to the James I. McCord Presidential Chair
Dr. Phillipp H. Mergler ('33B) to the Annual Fund
Mr. Lou Nau to the Peter K. and Helen W. Emmons Scholarship Endowment Fund
Mrs. Barbara Parke to the Barbara Parke Memorial Endowment Fund
The Reverend Dr. Clifford G. Pollock ('37B) to the Reverend Dr. Clifford G. Pollock Memorial Scholarship Endowment Fund
Ms. Anna E. D. Pugh to the Annual Fund
The Reverend Parke Richards ('05B) to the Annual Fund
Mrs. Isabel F. Sherrerd to the Annual Fund
The Reverend John S. Shew ('54B) to the Annual Fund
The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund
Mr. Steven Warren Wilson ('90B) to the Scholarship Fund

In Honor of

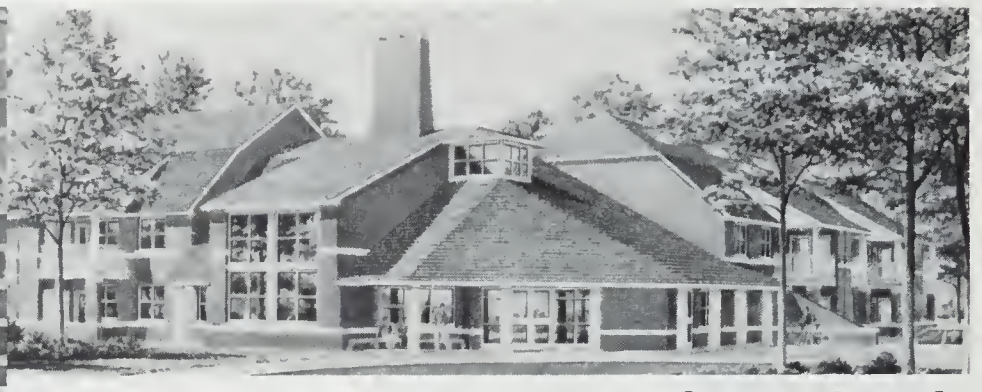
Mrs. Margaret Armstrong to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
The Reverend Dr. Richard S. Armstrong ('58B) to the Ashenfelter Chair of Ministry and Evangelism
The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund
The Reverend Dr. Fred W. Cassell ('54B) to the Alumni/ae Roll Call
The Reverend Deborah R. Dockstader ('77B) to the Scholarship Fund
The Reverend Dr. Elizabeth G. Edwards ('62B) to the Annual Fund
The Reverend Dr. Thomas W. Gillespie ('54B) to the Annual Fund

investing in ministry



photo: Carolyn Herring

Fred Cassell (left) and J. Houston Witherspoon at the dedication of the Witherspoon Apartments.



J. Houston Witherspoon: Committed Tither and Generous Friend

by Fred Cassell, vice president for Seminary relations emeritus

Witherspoon is a name long and closely associated with Princeton.

In 1768, the Reverend John Witherspoon arrived from Scotland to become the sixth president of the College of New Jersey, now Princeton University. The only clergyman signer of the Declaration of Independence, he also served as pastor of the First Presbyterian Church (now Nassau Presbyterian) of Princeton. He was a Witherspoon of whom Princeton is justifiably proud.

Princeton Theological Seminary is also both proud of and grateful to another Witherspoon—J. (James) Houston Witherspoon. A longtime, generous friend of the Seminary, he traces his roots back to the family tree that includes John Witherspoon. His is a lineage that includes the marriage of a Witherspoon to one of the daughters of the Scottish Reformer John Knox.

Houston Witherspoon was born in St. Louis, Missouri, at the turn of the century (it is easy to remember your age when you were born in 1900). As a young man, he moved to Los Angeles, California, and worked in the insurance industry. A life-long Presbyterian, Witherspoon became an elder in Laguna Beach Presbyterian Church in Laguna Beach, California. He was encouraged by his pastor and became active in the work of the church at both the presbytery and the General Assembly levels. His deep interest in the Presbyterian Church, both its mission and its institutions, has fostered his generous support of the church's general mission program and several specific institutions, most especially Princeton Seminary.

Witherspoon is also a natural athlete and an ardent traveler. He continues to enjoy a round of golf and has just completed his thirty-eighth round-the-world cruise (and put a deposit down on his thirty-ninth), which means that he has traveled nearly a million miles aboard ship!

Early in his life, Witherspoon became a committed tither, determined to live on 90 percent of his income and give away the remaining 10 percent to church and charity. Over time, the percentage of his benevolence has increased; for years now he has dedicated 25 percent of his annual income to causes close to his heart.

For more than thirty years, Witherspoon has been a generous annual contributor to the Seminary. In 1971, he established the J. Houston Witherspoon Scholarship Endowment Fund whose income currently supports four students each year with full tuition scholarships. Because this is an endowment whose principle is never used and whose market value continues to grow through prudent investment, the number of students supported annually by this fund will increase each year as long as there is a Princeton Seminary.

In addition to his annual gifts, Witherspoon has made provision in his will for a major gift to the Seminary. This gift provided the primary funding for the construction of the beautiful apartment building whose dedication is reported in "on and off campus" in this publication. Most appropriately, the building bears the name of J. Houston Witherspoon, a Witherspoon of whom Princeton Seminary is proud. ▮

In Appreciation of

The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
Mr. John S. and Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
Dr. Joseph E. McCabe ('43B,'47M) to the Annual Fund
The Reverend Dr. Hugh M. Miller ('42B) to the Annual Fund
The Reverend Dr. Gerald S. Mills ('56B,'75P) to the Ashenfelter Chair of Ministry and Evangelism
The Reverend Paul H. Pittman III ('89B) to the Annual Fund
The Reverend Carol E. Ripley-Moffitt ('78B) to the Carol E. Ripley-Moffitt Scholarship Endowment Fund
The Reverend Dr. Jack Stewart to the Scholarship Fund
The Reverend Dr. David B. Watermulder ('45B,'48M) to the Annual Fund
The Reverend Sarah E. Richardson Hagena ('88B) to the Annual Fund
The Reverend Kennedy M. McGowan ('89B) to the Annual Fund
The Reverend Robert W. Millspaugh ('55B) to the Annual Fund
The Nassau Presbyterian Church, Princeton, NJ, to the Annual Fund
The Princeton Theological Seminary Touring Choir to the Touring Choir Fund
Chaplain Barbara K. Sherer ('82B) to the Scholarship Fund

Obituaries

• David Livingstone Crawford, 1947B

David Livingstone Crawford died on June 13, 1998, at the age of seventy-four. At his graduation from Princeton Seminary, he was awarded the Robinson Prize and the Senior Preaching Prize. Ordained by the Franklin County Association of the Congregational Church on May 20, 1948, he was called to his first pastorate in 1948 at the First Presbyterian Church in Plainsboro, NJ, where he served until 1956. From 1957 to 1960, he served as pastor of St. Andrews Presbyterian Church in Princeton, a congregation that later joined with Nassau Presbyterian Church. In 1956, he began working at the Seminary first as assistant to President John Mackay and later as secretary to the Seminary and director of student relations, director of admissions, and interim director of continuing education. He was interim minister of many churches and preached frequently at churches in New Jersey, Pennsylvania, and New York. Crawford also had a career in teaching. He served on the faculty of Mount Hermon School in Mount Hermon, MA, where in addition to teaching he coached soccer, basketball, and baseball. He also taught in the religion department of The Lawrenceville School in Lawrenceville, NJ. At Princeton Seminary, he was a teaching fellow in ecumenics and taught homiletics and church polity. A resident of Princeton for more than forty years, Crawford was moderator of the Presbytery of New Brunswick, served on the administrative leadership committee of the Synod of New Jersey, and was chairman of the synod's capital church committee. He was a representative to the New Jersey Council of Churches and a member of the General Council of the Presbyterian Synod of New Jersey. A member of the board of trustees of Princeton University's Westminster Foundation, he also served on the board of trustees of the Heart Association and as director of the Direct Relief Foundation. He was also a founding member and secretary of the Princeton Symposium. An expert on the poetry of Robert Burns, he presented a program on Burns at churches and clubs. He is survived by his wife, Barbara; two sons, William and David; two daughters, Marilyn and Carolyn; and five grandchildren.

• Phillipp H. Mergler, 1933B

Phillipp H. Mergler, an educator and pastor, died on December 10, 1997, in Grand Rapids, MN, following a stroke. He was eighty-nine years old. Recognized in August 1997 as the Outstanding Senior Citizen of Itasca County in Minnesota, he had a full and productive life. Ordained by the Presbytery of Hastings in 1933, he served several pastorates in New Jersey. From 1943 through 1946, he was a professor of philosophy and religion and the college chaplain at the Polytechnic Institute in San German, Puerto Rico. In 1947, he began a three-year tenure as a professor of philosophy and religion at the College of Emporia in Emporia, KS. Then he taught philosophy and psychology and served as dean of men at Jamestown College in Jamestown, ND, from 1950 to 1961. He then accepted a position as vice president of academic affairs at Huron College in Huron, SD, where he remained until his retirement in 1973. Upon his retirement, he was named dean emeritus by the college.

• Walter J. Lindemann, 1934B

Walter J. Lindemann died on June 20, 1997, at the age of ninety-three. Ordained by the Presbytery of St. Louis on May 21, 1934, he was first called as pastor of Dryden Presbyterian Church in Dryden, NY, where he served until 1936. From 1937 through 1942, he was pastor of the First Presbyterian Church in Madison, IL. He then served for two years as pastor of Odell Avenue Presbyterian Church in Marshall, MO. In 1946, he returned to Illinois and became pastor of Lake View Presbyterian Church in Chicago where he served until 1951. His subsequent pastorates were all located in California, where he lived until his death. From 1956 to 1964, he was pastor of the First Presbyterian Church in Lindsay; the following year he served as assistant pastor of Coronada Presbyterian Church in Coronada. From 1966 through 1967, he served as assistant pastor of Rancho Bernardo Community Church in San Diego before retiring in 1968. In addition, he served as a U.S. Navy chaplain from 1944 to 1946 and again from 1951 to 1956.

• Sang Pok Surh, 1937BD, 1944B

Sang Pok Surh died in 1997 at the age of eighty-nine. A recipient of the Martin Luther King Jr. Lifetime Achievement Award in 1991, he dedicated himself to working for peace, justice, and social change. Born in Suchun, Korea, he was ordained by the Presbytery of North Chunla in the Presbyterian Church in Korea on April 10, 1931. He immigrated to the United States in 1934 in order to pursue both his bachelor's and master's degrees in theology at Princeton Seminary. For more than half a century, he was involved in community service work for the Koreans of New York City. In 1960, he was one of the founders and became the first president of the Korean Association of New York. He was also one of the cofounders of the Korean American Senior Citizens Society of Greater New York, and he helped establish several Korean churches throughout New York City. In recognition of his many years of community service, Surh received many distinguished awards and honors from both the president and the foreign minister of the Republic of Korea, from Mayor David Dinkins of New York City, and from the Korean Association of New York. Surh is survived by his wife, Kisoo Ho; a son, Dean; two daughters, Dinah Surh and Linda Surh-Ong; and six grandchildren.

• Robert E. Sherrill, 1941B, 1942M

Robert E. Sherrill died on September 5, 1997. He was eighty-three years old. Ordained by the Presbytery of New Brunswick on June 12, 1941, he was first called as pastor of Buckingham Presbyterian Church in Berlin, MD, where he served from 1942 to 1945. He then became pastor of Washington Heights Presbyterian Church in Washington, D.C. After a seven-year

Obituaries

tenure there, he was called as pastor of the First Presbyterian Church in Easton, OH, where he served from 1952 to 1962. He then served a pastorate at the First Presbyterian Church in New Castle, IN. He is survived by his wife, Lynn Frye.

• Jack M. MacLeod, 1950b

Jack M. MacLeod died on December 6, 1997, at the age of seventy-two. He was ordained by the Presbytery of Los Angeles on June 4, 1950, and served for two years as assistant pastor of Highland Park Presbyterian Church in Los Angeles. In 1952, he was called as pastor of the First Presbyterian Church in Bend, OR. In 1957, he became the associate editor of *Crossroads* for the Board of Christian Education (UPCUSA) in Philadelphia, PA, where he remained until 1961. That year he began working for the Board's Office of Information Services, and he remained in that office until 1967, when he became associate secretary of the Office of Information for the General Council. In 1969, he accepted a call as pastor of the First Presbyterian Church in La Grande, OR. Five years later, he accepted a call to pastor the John Day Valley parish in Mt. Vernon, OR. In 1976, he became an associate for communication and support for Christian Education Services in the Program Agency (UPCUSA) in New York, NY. He is survived by his wife, Martha.

• James V. Johnson Jr., 1952B, 1979p

James V. Johnson Jr. died on December 12, 1997, at the age of sixty-nine. Throughout his career, he was active at all levels of the Presbyterian Church and was a candidate for moderator of the General Assembly in 1989. Ordained by the Presbytery of Florida (PCUS) on July 20, 1952, he served as pastor of a number of churches in Florida, Mississippi, and Georgia. From 1952 to 1955, he was assistant pastor of the First Presbyterian Church in Pensacola, FL; he then accepted a call as pastor of the First Presbyterian Church in Natchez, MS, where he stayed for the next three years. In 1958, he left parish ministry to serve for four years as the secretary of stewardship for the PCUS in Atlanta, GA, after which he accepted a call as pastor of the First Presbyterian Church in Laurel, MS, where he served from 1962 through 1966. In 1966, he was called to pastor Druid Hills Presbyterian Church in Atlanta. In 1971, he accepted a call as pastor of the First Presbyterian Church in Columbus, GA, where he remained until his retirement in 1993. Following retirement he served as interim pastor and then parish associate of Skidaway Island Presbyterian Church in Savannah, GA. He is survived by his wife, Lobenta; his son, James; his daughter, Jane; and two grandsons.

• Aladár Komjathy, 1956M, 1962D

Aladár Komjathy died on February 6, 1998, at the age of sixty-six. Born in Ozd, Hungary, he relocated to the United States in 1957, after first immigrating to the Netherlands in 1949 to escape the Communist movement. He was committed to helping other Hungarians, and he broadcast religious sermons over Radio Free Europe for more than thirty years. Ordained by the Hungarian Reformed Church of America on February 24, 1956, he became pastor of the Hungarian Reformed Church in Roebling, NJ, where he served from 1956 until 1963. He then accepted a call as pastor of the Hungarian Reformed Church of Passaic in 1963, serving there until 1967. From 1967 to 1968, he pastored the Hungarian Reformed Church in Warrenville, CT. He then was appointed senior pastor of the Hungarian Reformed Church in Quebec, Canada, serving until 1988. He had a ministry in Washington, D.C., overseeing several programs of the Hungarian Reformed Church in America, and was most recently the pastor of the Hungarian Reformed Church in Pittsburgh, PA. He is survived by his wife, Ilona; four sons, Aladar, Garret, Andrew, and Istvan; two daughters, Ilona and Victoria; and five grandchildren.

• Harriet B. Hedgbeth, 1974B

Harriet B. Hedgbeth died tragically in Los Angeles County, CA, on November 2, 1997, in a traffic accident. She was forty-seven years old. Following her graduation from Princeton Seminary, she served for a year as a nursing home recreational therapist in Brookline, MA. On June 13, 1975, she was ordained a deacon by the United Methodist Church Central New York Conference and accepted her first call as pastor of Perryville-Clockville Church in Perryville, NY. She was ordained an elder on June 16, 1977.

• Margaret M. Balcom, 1975B

Margaret M. Balcom was struck by a car while crossing a street on her way to a meeting of Denver Presbytery and died on February 3, 1998. She was eighty years old. A native of Washington, D.C., she worked for many government organizations including the U.S. Civil Service Commission, the U.S. Railroad Retirement Board, and the National Bureau of Standards, where she worked as a physicist. Ordained by the Presbytery of Wabash Valley on September 14, 1975, she served as pastor of churches in Indiana and Missouri and as interim at churches in Colorado, Montana, and Utah. She is survived by her sister, Harriet Ellis, and two nephews.

• A. Thomas Rossetti, 1978B, 1991M

A. Thomas Rossetti died on November 17, 1997, at the age of fifty-two. He was a chaplain in the U.S. Navy on active duty from 1980 to 1984 with the Second Battalion, Fifth Marines in Camp Pendleton and, later, on the USS *Niagara Falls* in the Pacific Ocean. He continued as chaplain in the U.S. Reserves from 1984 to 1995. A minister in the New Jersey Conference of the United Methodist Church, he served several churches in New Jersey. He is survived by his son, Andrew, and his mother, Julia.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:
John E. Bouquet 1934B
Willie Nell Harold Laster 1935b
Paul B. Rhodes 1938B
Lee V. Kliewer 1942B
Blaine M. Cedarholm 1945M
Cliff H. McLeod 1946M
Samuel J. Lindamood Jr. 1955B
William J. Kingston Jr. 1960U
Harold J. Stanton 1960B
Laurence A. Brown Jr. 1962M
M. Paul Messineo 1964B, 1966E
Albert Paul Lee 1968B
Robert W. Mumford 1971M
Pierre A. Blaise 1980E
Susan Jane Howell 1982E

End things

As one trained at Princeton Seminary, with a first career in parish ministry, I feel very good about the kind of work in which I have been recently engaged—as an advocate for principled business leadership throughout the world. My positions working with CEOs and senior business leaders in corporations such as 3M, Honeywell, and Sprint have given me substantial opportunities to improve the lives of citizens with corporate dollars, volunteers, expertise, and leadership.

Businesses and their leaders have a critical role to play in our interconnected, global society and economy. Even more, they have both an obligation and a responsibility to act as ethical members of this world community. Many irresponsible business actions are reported daily; however, that is not the whole story.

Twenty years ago, a group of enlightened CEOs including those at Pillsbury and the Dayton Hudson Corporation (which was founded by an old Presbyterian family who brought the ethos of tithing into the business) decided to preserve a remarkable Minnesota business tradition of exemplary corporate citizenship and founded the Minnesota Center for Corporate Responsibility.

Today, the Center's priorities are business ethics, a major initiative on work/life (work/family) issues, and equipping the next generation of global business leaders. The Center promotes constructive employee practices, such as flex time, that lead to more productive organizations.

Believing that the world business community requires one standard of ethical behavior applied across cultures, members of the Center initiated and developed the Principles for Business. These principles include seven precepts, the first of which states that business is not solely about making money; businesses also have a role to play in improving the lives of all of their customers, employees, suppliers, and shareholders.

Because corporations can be such powerful agents for positive social change, the authors of the Principles stressed the necessity of integrating moral values into business decision making. For example, the second principle states that businesses should contribute to the human rights, education, welfare, and vitalization of the countries in which they operate.

This perspective goes back to, among other sources, the world's most quoted guru of the free market system, Adam Smith. His book *The Wealth of Nations* is a classic. But Smith also wrote an earlier and more important, though lesser known, book titled *A Theory of Moral Sentiments* in which he states the case that a free market system is designed to work on a moral foundation. This theory needs to be taught in business circles around the globe.

The remaining principles spell out additional moral guidelines to which businesses should adhere and include behaving in a spirit of trust, respecting rules, supporting multilateral trade, respecting the environment, and avoiding illicit operations.

In collaboration with the Caux Round Table, a Swiss-based, presidential-level business leadership group with representatives from Asia, Europe, and the Americas, the Center has distributed the Principles for Business throughout the world. Published in twelve languages and accessible on two web sites (www.stthomas.edu/mccr and www.cauxroundtable.org), they have become the most broadly distributed and widely used code of business ethics in the world; they are included in major textbooks and taught in business schools globally.

As I come closer to winding up this "second career" in ministry, I assist the United Nations on global projects and spend extended vacations volunteering with the International Executive Services Corps. This group has sent me to South Africa, Mauritius, Egypt, Lebanon, and the Red Lake Reservation, the largest American Indian reservation in Minnesota, to share my professional experience and to address important business problems among those in distress, often with the goal of creating needed jobs to improve their quality of life.

I am grateful to be in a leadership role in society's most influential sector that can bring tangible solutions to some of the world's most pressing problems, including the growing and unsustainable gap between the rich and the poor, corrupt business practices that preclude economic and social development, and both physical and social environmental issues. This second career has given me substantial opportunity to apply Christ's call to service in practical ways and to help bring justice and liberty to those in need. ▮



Robert W. MacGregor ('57B) is president of the Minnesota Center for Corporate Responsibility, which is affiliated with the Graduate School of Business at the University of St. Thomas.

con ed calendar

Areas

- Spiritual Growth
- Leadership Development
- Vital Congregations
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

October

5–8	Leadership Development	**Praying for a Whole New World: Developing Worship Resources for This Advent, Christmas, and Epiphany** William G. Carter, William R. Leety
14–16	Spiritual Growth	**Journeymen: Exploring Men's Spirituality** Kent I. Groff
19–23	Leadership Development	**The Time Between: Interim Ministry Basic Education, Week One** Edith A. Gause, John A. Wilkerson
21–22	Leadership Development, Theological Studies	**From Text to Life: Pastoral Preaching of the Lectionary** Robert C. Dykstra

November

6–7	Leadership Development, Theological Studies	**An Introduction to the New Catechisms of the Presbyterian Church** George Hunsinger, Richard R. Osmer
9	Vital Congregations	**This Old Church: Sacred Places As Community Assets** A. Robert Jaeger, Sarah F. Peveler
9–10	Theological Studies, Spiritual Growth	**Three Outsiders: Pascal, Kierkegaard, and Simone Weil** Diogenes Allen
13	Spiritual Growth	**Poetry and the Sacred** Patricia S. Kirkpatrick, Julie E. Neraas
14	Spiritual Growth	**Weaving Together Life and Livelihood** Patricia S. Kirkpatrick, Julie E. Neraas

For more information, contact the Center of Continuing Education, 20 Library Place, Princeton, NJ 08540.
Main phone number: 609-497-7990. Toll-free number: 800-622-6767, ext. 7990. Fax: 609-497-0709. Email: coned@ptsem.edu

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Princeton Theological Seminary

fall/winter 1998

Erdman Hall

A New Home for PTS's Center of Continuing Education

In This Issue

Remembering David Crawford • Theologians and Theological Inquiry



photo: Chrissie Knight

Princeton in photos

In November, twenty Princeton Seminary students joined an estimated 7,000 protesters seeking to close the U.S. Army School of the Americas (SOA) located in Fort Benning, Georgia. The SOA trains soldiers from Latin America in torture techniques that are then used to commit brutal human rights atrocities against their own people.

The 206th General Assembly (1994) of the Presbyterian Church (USA), the first mainstream Protestant denomination to call for the closing of the school, approved an overture calling for the school's closure.

Steven Flythe, a PTS M.Div. senior who was making the trip for the second time, said, "It was incredible, very powerful, very spiritual. It was good to see so many Christians standing up for what they believe in." Other students who were not able to make the trip contributed financially and held a prayer vigil for the protesters.

inSpire
Princeton Theological Seminary

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On the Cover
The inviting entrance to the newly renovated Erdman Hall.
Cover Photo: Jay Gardner

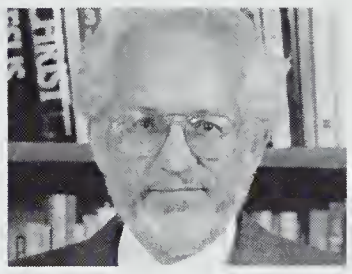
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David Crawford, alumnus and longtime employee and friend of the Seminary, is remembered by those who knew him, worked with him, and loved him.
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There was nothing retiring about the dinner given last May in honor of six retiring faculty and administrators!
by Barbara A. Chaapel

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from the president's desk

Dear Friends and Colleagues:

The words "Let us worship God" ring out daily in Miller Chapel. No place on campus so captures the hearts of students, faculty, alumni/ae, and guests as does the chapel. Here we center our work and study by worshipping the God who has called us through Jesus Christ.



As other historic buildings on campus have been restored in recent years, the time has come to restore our chapel. The Board of Trustees has approved a plan to improve and update the interior of the chapel, restoring it to the "one-room" worship space originally intended by its designer, Charles Steadman.

The plan includes making the building accessible to people with disabilities, renovating the basement space for communion preparation and robing, installing a new tracker organ in the chancel, and constructing a two-story Pastoral and Music Center next to the chapel. This building will house offices for the campus pastor, the organist/choir director, and a counselor, as well as provide rehearsal space for the Seminary choirs.

I am grateful for the work of the committee chaired by Professor James Kay that is overseeing this project. They have worked with the firm of Ford Farewell Mills and Gatsch to prepare architectural plans, and we hope to begin construction this summer.

We know that you will share our excitement about restoring and beautifying Miller Chapel. In the next issue of *inSpire,* we will share our plans in more detail, as well as tell some of the many stories of the ministry that has taken place within its walls. We covet your prayers and your financial support as we move forward together.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Jane Molden Gets a Pitch

The article "The African American Experience at PTS," in the summer 1998 *inSpire*, failed to mention the first African American woman to graduate from PTS… A. Jane Molden ('52). On the cover of the spring 1997 issue, she is seen with Virginia Carle (Haaland), Alma Jane Cole (Wright), and Elizabeth Ann Burgess (Bulger).

Since the "Tennent Hall girls" did not participate in PTS intramural sports, the men's Benham Club enrolled Jane Molden as an honorary member so that she could share with us her outstanding softball pitching skills. With Jane Molden as our pitcher, Benham won the championship!

James N. Wright ('50B)
retired fraternal worker
Vitoria, Brazil

Remembering Felder's Contributions to PTS

I was disappointed that the Seminary would publish an article on the African American experience at Princeton Seminary and neglect to mention the contribution of Dr. Cain Hope Felder. I was at the Seminary from 1976 to 1980 and know firsthand the contribution Dr. Felder made in pushing the faculty, the administration, and the board of trustees to "take seriously the need for a Black presence in the key areas of the Seminary's life."

Dr. Felder taught a full load of New Testament courses and was a powerful voice on campus. In addition, he taught many of us how to organize an effective protest…. I know, for I was one of those who marched in the spring of 1980.

Mark F. Buchanan ('80B)
pastor, Knox Presbyterian Church
Los Angeles, California

Editor's note: We regret the omission of Dr. Cain Felder from the story on the African American experience at PTS. Unfortunately, limitations of space and time precluded including everyone. However, the Seminary recognizes the significant contributions that he made to our community and continues to make to the church and to the academy.

More First Women!

I enjoy reading the Class Notes section of *inSpire*. To clarify a fact, however, my accomplished classmate, the Reverend Angela L. Ying ('91B), was the first second-generation Taiwanese American Presbyterian to be ordained in the Presbyterian Church (USA). Angela was ordained on September 27, 1992.

Currently, she is the associate executive presbyter of the Seattle Presbytery. I am very proud of her and of my other classmates who are pioneers in ministry.

I am pleased to see the PCUSA ordaining people of diverse backgrounds.

Julie M. Cowie ('91B)
South Haven, Michigan

A Note of Thanks

I was so pleased to read the article in *inSpire* relating to the African American experience at Princeton Seminary. We have come a long way from the early years of Princeton and segregated tables in the dining halls. How I have come to appreciate the Black students who attended when I did, some of whom I have worked with over the years. We have all grown. I thank God for the vision of the people of the past like Dr. James I. McCord. And now, I thank God for people who share their passion for the present and for those who have a vision for the future. Our faith continues to have a voice.

Thanks for the great job you are doing. It's nice to be a part of something enriching.

Thomas L. Duncan ('72B)
pastor, Lake Shore Presbyterian Church
St. Clair Shores, Michigan

on&off Campus

Alumni/ae Association Executive Council Regional Election Results



Nancy L. Conklin ('97B)

In May, three members of the Alumni/ae Association Executive Council completed their four-year terms: in Region One, Mary Thies ('72B); in Region Seven, A. Russell "Rus" Stevenson III ('62M); in Region Eleven, Tom Erickson ('61M). Their service over the past four years has been appreciated.

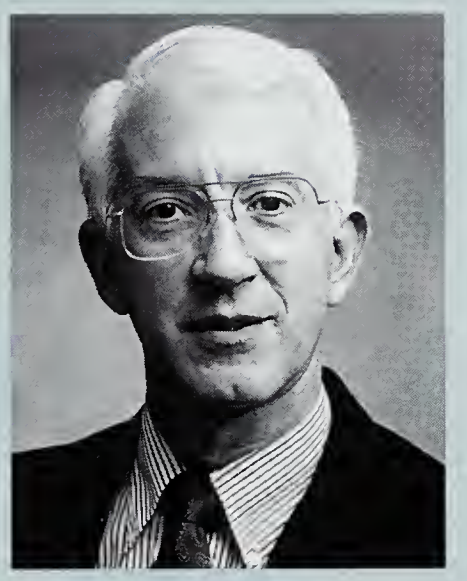
The new representative for Region One is Nancy L. Conklin ('97B), the interim pastor of Norwood Presbyterian Church in Norwood, New Jersey.

A. Allen Brindisi ('71B), who was elected to represent Region Seven, is pastor of Riverside Presbyterian Church in Cocoa Beach, Florida, where he has served for ten years.

Peter E. Whitelock ('89M), pastor of Ojai Presbyterian Church in Ojai, California, is the new representative for Region Eleven.

In addition, Tom Erickson, advocate for global mission and pastor of Valley Presbyterian Church in Paradise Valley, Arizona, has been elected as the new alumni/ae trustee.

All of these new representatives have expressed their appreciation for the strong foundation for ministry that Princeton Theological Seminary provided for them. Their commitment to serve with energy and vision will help make this possible for others as they lead the Seminary into the next century.



A. Allen Brindisi ('71B)



Peter E. Whitelock ('89M)

The Gospel and Jazz in Conversation

Princeton Seminary is proud to release a new compact disc— "Faith in a New Key"—featuring Bill Carter and the Presbybop Quartet. The project, which includes ten musical numbers and nine spoken reflections on the conversation between faith and jazz, was conceived when the Seminary's Center of Continuing Education invited Carter and his jazz quartet to perform at the 1994 summer Institute of Theology.

The evening met with rave reviews, and President Gillespie invited Carter to repeat the presentation for the Seminary's Board of Trustees. The president then decided to make the "conversation" available to the public through a professionally recorded and produced CD.

Joining Carter on the recording are Al Hamme, saxophone and flute; Tony Marino, acoustic bass; Tom Whaley, drums; and special guest vocalists Jacque Washington and Carol Ann North, a PTS student.

Carter, both an alumnus and a trustee of the Seminary, is the pastor of Clarks Summit Presbyterian Church in Clarks Summit, Pennsylvania. A jazz pianist and composer/arranger before he came to seminary, Carter believes that preachers and musicians working together can "stir things up in the world, make new music, sing a new song that will ground us in hope."

"Faith in a New Key: A Conversation between Jazz and Christian Faith" is available from the Theological Book Agency at a cost of $15 per CD plus $2 for shipping and handling. You can order by email (books@ptsem.edu), fax (609-279-9195), or phone (609-497-7735).

Faculty Accolades

In June, **A.K.M. Adam** was a guest, along with Bishop John Spong, on WHYY's broadcast of *Radio Times* with Marti Moss Coane. WHYY is the public radio station in Philadelphia.

Charles L. Bartow is featured reading two poems on the newly released Christmas compact disc *Lauda! Blessings and Songs for the Season.* (Two songs written by Michael Hegeman, a PTS Ph.D. candidate, also appear on the disc.) Bartow's book *God's Human Speech: A Practical Theology of Proclamation* was given the "Book of the Year" award by the Religious Communication Association at the organization's annual convention with the National Communication Association in November.

Donald A. Capps recently published a new book with Fortress Press titled *Living Stories: Pastoral Counseling in Congregational Context.*

Among the texts that **James Charlesworth** has published recently are *Caves of Enlightenment* and *Folklore and Humor in the Apocalypse,* both with Bibal Press; *The Old Testament Pseudepigrapha and the New Testament,* Trinity Press International; and *Qumran Pseudepigraphic Hymns,* Westminster John Knox Press.

In October, **Ellen T. Charry** spoke on "Upstreaming Culture: Christian Formation amidst Cultural Confusion" for the Colloquium on the Dialogue between Religious and Secular Cultures at Benedictine University in Lisle, Illinois.

Freda A. Gardner, the Thomas W. Synnott Professor of Christian Education Emerita, has been nominated by New Brunswick Presbytery as a candidate for moderator of the 211th General Assembly of the Presbyterian Church (USA). The General Assembly will be held next summer in Ft. Worth, Texas.

Last March, **Elsie Anne McKee** gave the Alison Stewart Patterson Memorial Lectures at the Presbyterian College of McGill University in Montreal, Canada. Her topic was "Partners in Ministry: Katharina Schütz and Matthew Zell in Reformation Strasbourg." During the summer, she attended the International Congress on Calvin Research in Seoul, South Korea, and visited churches and seminaries in Thailand and Japan. While in Japan, she received the first copy of the Japanese translation of her book *Diakonia in the Classical Reformed Tradition and Today.* **E. David Willis**, the Charles Hodge Professor of Systematic Theology Emeritus, also gave a lecture at this colloquium. His topic was "Four Adverbs of the Dialogue between Faith and Culture."

J. Wentzel Van Huyssteen's book *Duet or Duel?: Theology and Science in a Postmodern World* was recently published by Trinity Press International.

on&off Campus

Of Quarks and Quantum Physics: Macleod Lectureship at PTS

Ever since Copernicus removed the earth from the center of the universe, religion and science have not had much to say to each other. Barbara Brown Taylor, the Butman Professor of Religion and Philosophy at Piedmont College in Demorest, Georgia, believes that they are beginning to talk to each other again and that preachers must enter the dialogue.

Brown Taylor, recently named by Baylor University as one of the top twelve preachers in the English-speaking world, delivered the Donald Macleod/Short Hills Community Congregational Church Preaching Lectures at Princeton Seminary in October on the topic "Quantum Preaching: Addressing the Gap between Science and Religion."

"Historically, we have had to choose religion or science," she told a packed audience in Miller Chapel. "To believe one was by definition not to believe the other. People believed the physical world of matter was completely separate from the spiritual world."

The tall, articulate speaker who is herself a priest in the Episcopal Church charmed her hearers with a personal illustration of the problem: "When I was in high school, we knew there were two kinds of people in the world -- people who were good in math, and those who were good in English. I was the latter. When I imagined my mind, I felt like I had a Ford and a Ferrari housed in the same garage, and for me science was the Ford."

But that is changing, according to Brown Taylor. Scientists are starting to speak about spirit, and people of faith can learn from the conversation. "Science urges us to look to the complexity of life at a time when faith is in danger of reducing meaning to simplistic truths," she says. "Science is making room for mystery, for constantly changing relationships, for strange attractors underlying the seeming chaos of the universe."

Brown Taylor believes that if preachers are brave enough to delve into the world of quarks and quantum physics, they will find there the same power of metaphor and meaning and surprise that is woven through Jesus' parables, for example. "Surprisingly, subatomic reality does not obey the laws of cause and effect," she explains. "This calls for a radical change in how we see the world. It is no longer a collection of individuals but an undivided wholeness. The observer is no longer separate from what is observed."

Is this science or religion? Brown Taylor asks. Her answer: it is poetry.

"Both scientific and religious language are necessary," she concludes. "Jesus is both human and divine. The truth is that all reality is deeply one. Using Paul's language, there is one body, one spirit, one Lord. Using other language, there is a web of life, including all of creation -- bluegreen algae, toads, palm trees, and swans. We, too, are a part of this web, with a difference. We have been given the privilege of knowing whom to thank."

Ukrainian Choir Comes to PTS



photo: Jay Gardner

The Kiev Symphonic Orchestra and Choir arrived on campus on November 2, 1998, for a twenty-four-hour stay. Communication with the 160 Ukrainians, most of whom did not speak English, took place primarily through music.

Princeton Seminary's Chancel Choir performed with the Kiev Choir in the Princeton University Chapel to a standing-room-only crowd. According to Martin Tel, the Seminary's C. F. Seabrook Director of Music, "The best part of the visit was hearing the Ukrainian folk music performed by musicians in their native folk dress."

Scott Hendrix: A New Faculty Face This Fall

Scott H. Hendrix, the Seminary's new James Hastings Nichols Professor of Reformation History and Doctrine, was drawn to Princeton Seminary because he wanted to teach in an ecumenical setting with multiple degree programs, including Ph.D. studies. He comes to Princeton from Lutheran Theological Seminary in Gettysburg, PA, where he was both a professor of church history and the director of the Institute for Luther Studies. He has also taught on the faculties of Lutheran Theological Seminary in Philadelphia and Lutheran Theological Southern Seminary in Columbia, SC.

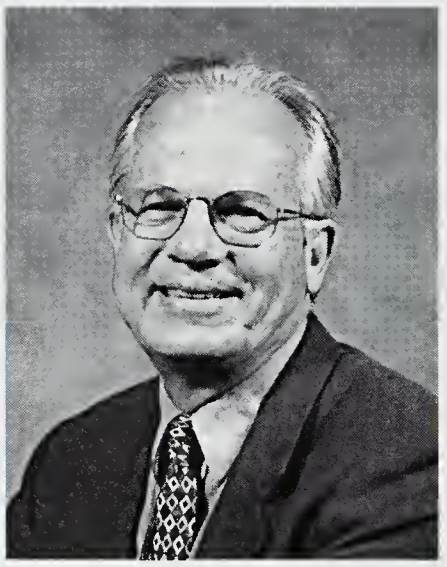


photo: Jay Gardner

Hendrix is a graduate of Duke University (B.A.), Lutheran Theological Southern Seminary (M.Div.), and the University of Tübingen (Th.D.). His specialty within the field of the History of Christianity is the European Reformation. He wrote *Tradition and Authority in the Reformation* (1996), a collection of seventeen of his essays on the Reformation, and recently coauthored a book, which offers a theological and historical introduction to the Lutheran confessions, with German Lutheran ecumenical theologian Gunther Gassman. Currently, Hendrix is completing an introduction to the Reformation titled *Rerooting the Faith: The Reformation in a Christian Culture.*

He serves on the editorial committees of the *Sixteenth-Century Journal, Sixteenth-Century Essays and Studies,* and the *Lutheran Quarterly.*

An ordained minister in the Evangelical Lutheran Church in America, he was the keynote speaker at his denomination's North Carolina Synod convention in 1996. In addition, he has been a member of the Standing Committee of the Division for Theological Studies of the Lutheran Council in the USA; he has served on a synodical candidacy committee; and he has preached, taught Sunday school, and served as chair of the worship committee in his church.

on&off Campus

New Master of the Web

Michael Hommer began his work as PTS's new webmaster in July. A graduate of Penn State University with a degree in chemistry, he pursued research in spectroscopy and didn't dream of a career "on the web." He found a position as a product manager with Instruments S.A. Inc., and, taking advantage of his technical computer expertise, they soon asked him to take over web duties as well.

It was love at first "site." The only problem was that he didn't have enough time to devote to web work.

So when Hommer saw the Seminary's ad for webmaster, he jumped at the chance to spend full time working on the web in a context where he could help people learn to use the Internet to support educational goals.

"In the few months I've been here," he says, "the Seminary has demonstrated a desire to enhance the learning environment by embracing new technology where appropriate. I have received a great deal of help as we have instituted new technologies like the online campus directory, a chatserve for the Center of Continuing Education, and online course syllabi and scanned resources to support classroom teaching."



photo: Jay Gardner

The Seminary's website (www.ptsem.edu) continues to grow. In the month of October, 15,255 users visited the site, up from 10,899 in September. Future plans include the installation of a program to permit online registration for continuing education events and online purchasing from the Theological Book Agency and Media Services, a placement page for seniors to post their dossiers, and a virtual archives of artifacts stored in the Seminary archives.

Hommer has high hopes for the web's potential to support the Seminary's mission. "As an understanding of the value of the web is gained, we will see the role of the web shift from augmenting existing services to replacing, and in some cases becoming the sole provider of, those services," he predicts.

Visit your new webmaster at home at www.ptsem.edu!

McDowell Portrait Hangs in Speer

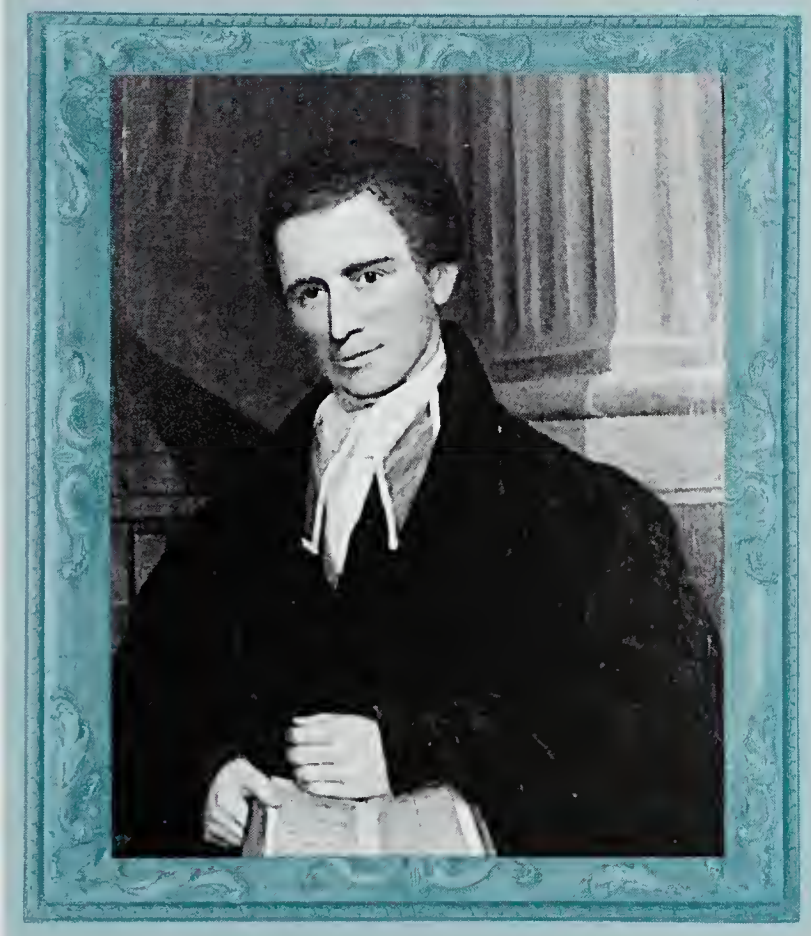


photo: Chrissie Knight

A portrait of the Reverend Dr. William A. McDowell, a student at Princeton Theological Seminary during its first academic year in 1812-1813, now hangs on the wall of the Board of Trustees Room in Speer Library. McDowell served as a trustee, then called director, of the Seminary from 1834 through 1849.

Upon completing seminary, McDowell became the pastor of Morristown Presbyterian Church in Morristown, NJ, where he served from 1814 to 1823. In 1832, he was the moderator of the General Assembly of the Presbyterian Church. From 1833 through 1850, he served as the first general secretary of the Board of Home Missions of the Presbyterian Church.

The portrait of McDowell was painted by Thomas Sully Jr. of Philadelphia in approximately 1834. It was presented to the Seminary in July 1997 by Mrs. Doris B. McDowell, the widow of one of McDowell's direct descendents.

A Vision for the World

For three days in November, 120 representatives from some of the world's largest Christian relief organizations joined with scholars on the Princeton Seminary campus to discuss better ways to conduct mission in the next century. The conference, titled "The Church and the World in a New Century: Faith and Responsibility in a Global Future," was cosponsored by the Seminary and World Vision, the largest private Christian relief and development organization in the world.

The experts talked about everything from Christian-Muslim dialogue to Third World debt. They attended panels focusing on topics like world health, AIDS, peace initiatives, advances in women's rights, the environment, and international law. They heard addresses by leaders from government (like Robert Seiple, special advisor to the President and to the State Department on issues of religious freedom and human rights), nonprofit organizations (like Frances Hesselbein, founding president and CEO of the Peter Drucker Foundation for Nonprofit Management), and academic institutions (like David Landes, emeritus professor of economic history at Harvard University)—all touching on the broad theme of mission work in the next century.

"To be honest, most of the mission boards of Protestant churches sent out missionaries in the past 150 years first to convert and then to establish schools, hospitals, colleges, and seminaries," says Max Stackhouse, PTS professor of ethics and one of the conference planners. "That's all done now, so mission in the sense of sending people overseas for a lifetime of service is over."

Mission now, according to Stackhouse and others, is interwoven with politics and economics. It is being done by huge nongovernmental organizations (NGOs) like World Vision, and their evangelizing differs greatly from the Bible-toting of past missionaries. "Part of the problem we face historically is that the church in mission has only brought part of the Gospel," says Tim Dearborn, World Vision official and one of the conference organizers. "There is evangelism and there is social justice. Seldom have we sought to embrace a community with both."

Stackhouse calls the partnership between the Seminary and World Vision "very exciting." He believes the conference began to build a body of literature and a company of people that will be a resource for the future of both the church and the world.

THE CHURCH AND THE WORLD IN A NEW CENTURY

Faith and Responsibility in a Global Future

Student Life

Uwe Bilger

...A Special Blend

The nomenclature "special student" suits Uwe (pronounced ü-vay) Bilger in more ways than one. As a participant in the year-long Tübingen Exchange Fellowship last year, he was given the status of special student at Princeton Seminary.

But beyond this, he is special. There simply were not many Seminary students like Bilger—a rare combination of computer wiz, comedian, and conscientious objector—around at PTS last year.

Clad in black jeans and black sneakers, white teeshirt and Garfield socks, he might have been just another 'twenty-something' American student. But he wasn't, and some of the differences were obvious. When he opened his mouth to speak about his youth in the village of Rotenzimmern, close to Stuttgart, his words were punctuated by an appealing German inflection. (An accent that became all the more charming when he imitated the "Spice Girls" or asked questions about American culture.)

While some of his adolescent experiences sounded familiar—he found village life boring, longed for a VCR, and resented having to attend church—many demonstrated how different growing up in a different culture can be.

For example, in Germany all men are required to serve either in the Army or in social services after completing gymnasium (the German equivalent of American junior high and high school). He chose to do social service, working as a custodian in a retreat house. Why?

"I grew up a pacifist," he says. "My mother and father are older. They grew up in World War II. My grandfather was designated 'missing in action.' I have seen so many grieving, suffering people...violence is not a solution."

Also an accomplished musician and a computer wiz, Bilger had a somewhat unorthodox introduction to both fields. As a ten-year-old, he taught himself to play an electric organ keyboard. By the age of sixteen, he was playing the organ in his village church. At seventeen, he earned a certificate in conducting and organ playing, became professional, and played on a regular basis.

"At first I resisted," he admits, "because I didn't want to be connected with the church. But then, I began to love playing so much, I had to do it."

At about the same time that he was teaching himself to play the electric organ, Bilger was teaching himself how to use a computer.

"At first, it was computer games on my Commodore 64, but I quickly lost interest in that," he says. "So I taught myself how to program in Basic, and then bought a PC."

Fascinated with the Internet when it first emerged in the early '90s and with the possibilities inherent in this new form of communicating, he read and asked everything he could about the field. He also worked with Dr. Matthias Schnell at the University of Tübingen to maintain the home page for the Protestant Church in Germany. (Schnell has indicated that he would like to continue working with Bilger in the future.)

In his year at PTS, Bilger made significant contributions both to the Seminary's music program and to its web site. He sang tenor in the Touring Choir, a commitment that not only entailed weekly rehearsals but also required traveling each Sunday to sing in a different church, and told his "story" on two of these occasions. He played the organ at a service in Miller Chapel.



photo: Jay Gardner

He also assisted PTS's first webmaster, Neal Magee, throughout the year as the Seminary's web site became a reality, and then took over as interim webmaster until Michael Hommer, the Seminary's new webmaster, arrived in August. Hommer is particularly impressed by and grateful for Bilger's expertise.

"His knowledge of the PTS web site and Internet technologies in general allowed me to ease into my new position without worrying about web maintenance," he says. "In addition, Uwe had the rare ability to create web pages not only from a technical standpoint but also from an artistic viewpoint."

Bilger hopes to blend his computer expertise with his commitment to the church, a commitment that, despite adolescent grumblings, has always been there.

"Somewhere in my journey with God," he says, "I decided that I wanted to become a pastor. But there may not be a church for me in Germany, and so my goal is to develop a good Internet ministry. Not the stuff we have now.

"At the moment, the church uses the Internet to communicate information. I think it should do more. I am not talking about meditating in front of a screen—personally, I would have a hard time with that—but we need to think about how we should approach ministry on the Internet."

Bilger returned to Tübingen in September to prepare for his first church exam. His primary goal was to get an Internet connection in his *stift* [study house]. After that?

"Who knows," he says. "If I don't get a vicarage, maybe I will come back to Princeton." ▮

Student Life

Every Song Is a Prayer

From the soprano descant on an English psalm tune sung in Miller chapel to the solo rendition of the African American spiritual "Were You There?," Carol Ann North's voice has captivated the Seminary community. There is, however, no doubt as to where those beautiful notes come from.

"When I sing," North says, "I feel that I have surrendered my vessel to God. Every time I sing, I say a prayer: 'Dear God, if I open my mouth, will you sing through me....' "

For North, a PTS M.Div. middler, her music and her faith have been inexorably bound throughout her life. Like most preacher's kids (her father was a minister in the Church of God in Christ in San Antonio, Texas), she recognized early the centrality of religion in her life.

"I knew when I was a young girl that I would always be in the church.... I knew that that was going to be a critical factor in my life. My daddy was a prayer warrior!

"I grew up in a singing family," she continues. "My Mom played hymn after hymn at the piano. My two brothers, my sister, and I were always listening to sacred music, singing hymns, and playing the piano. Music was a part of my faith experience."

A pianist as a child, North played for area churches. But while her talent as a musician was nurtured, no one ever identified her voice as something to be cultivated.

"My mom would say to me, 'Carol Ann, your voice sure is loud.' "

However, North's experience of music wasn't limited to hymns and sacred music. The young Carol Ann had individual tastes as well.

"I grew up on Aretha Franklin, James Brown, Gladys Knight and the Pips...all the Motown sounds.... I listened to Aretha Franklin over and over until my mother would finally say in desperation, 'Can you change that song, now, please! You've been playing the same one for an hour!' "

As is true for many young people in early adulthood, her life took a detour when she



photo: Chrissie Knight

left the security and comfort of her hometown. In 1967, North departed for Fisk University in Nashville, Tennessee, to pursue her undergraduate studies in drama. There she performed in *Medea* and *Who's Afraid of Virginia Woolf?,* among other shows; in 1969, she received the Stagecrafter's Award for general contribution to dramatic arts.

After graduating from Fisk and taking a single semester at the University of Pittsburgh, where she began a program in education, North headed for New York City.

"There was this yearning inside of me," she recalls, "this longing to pursue theatre in New York." But North found "The Big Apple" more cutthroat than she could handle, and six months later, in June 1970, she entered a program at Howard University in Washington, D.C., in college administration.

North feels that her gift as a singer was discovered at Howard. In 1973, she joined the cast of the then-new musical *Raisin*, based on Lorraine Hansberry's play *A Raisin in the Sun,* in its highly-successful pre-Broadway run in Washington. Although she was not chosen to continue her role on Broadway, the success gave her the impetus to return to New York.

It was in New York that her music and her faith came into conflict. In her pursuit of a singing career, she abandoned many of the values that she had held onto since childhood. As North reflects on that period in her life, she remembers herself as being driven, narcissistic, and spiritually parched. She likens her life at that time to a tumbleweed on the desert. For five years, she left the church and pursued other religions including Buddhism and the Nation of Islam.

One night, after an unpleasant scene in front of Lincoln Center with one of her beaus, North had something of a revelation.

"I realized that I had become a different woman, an ugly woman. My character was crumbling away. I was so unkind. And I thought 'It isn't worth it being so unkind.' "

So she left New York City and went to work with the Reverend Jesse Jackson and the Civil Rights movement. She used her talent as a means of helping the cause by singing at rallies, meetings, and conventions. She began to experience herself in a new light.

In the summer of 1977, she had a conversion experience. "I guess it was all part of God's great architectural plan and design," she says, "but I was completely convinced that what I really needed to do was concentrate on seeking the Kingdom of God." Which she did.

In 1996, after a decade teaching English in the public school system in Washington, D.C., North realized that it was time to go to seminary.

Initially, she felt out of her element at Princeton. "I knew I had something to offer, but I felt out of sync. First I felt like a whale among goldfish, and then like a whale among eagles. I was intimidated by the difference in age between me and most of the other students. I'm as old as most of their mothers! But then I realized that I would lose out if I harbored resentment."

Since then, Princeton Seminary has become a welcome home for North. She has found refuge in Miller Chapel, contributing to the choral programs of music director Martin Tel, and in the office of campus pastor Michael Livingston. Recently, she accompanied alumnus, jazz pianist, and PTS trustee Bill Carter ('85B) on his new CD, "Faith in a New Key" (which is available through the Seminary's bookstore).

When North reflects on her singing today, her face reflects a serene joy.

"Today, I go forth in complete freedom," she says. "Today when I sing, I am free." ▮

THE NEW ERDMAN HALL OFFERS A Warm Welcome



by Amy Salmon

The brick walkway into the newly renovated Erdman Hall is lined with bright chrysanthemums, and the large, rounded windows that border the front door are nestled under a wooden trellis that begs to be covered with flowering vines. This inviting milieu extends inside the building. The lobby, decorated in shades of purple, blue, and dark teal that are reminiscent of the Scottish moors, is bright and welcoming. A large, rounded cherry reception desk (affectionately christened "The Titanic" because of its size) provides ample space for registrants and staff alike as visitors to the new facility "check in" for classes, workshops, or seminars offered by the Center of Continuing Education, or for a Princeton Seminar sponsored by the Office of Vocations.



Photo: Chrissie Knight

Some of the staff at the Center of Continuing Education including (from left) Scott Sheldon, Susan Repko, Doris Platt, and Sharon Kozlowski gather behind "The Titanic."

Over this desk hangs a plaque that reads, "This building is dedicated in memory of Charles Rosenbury Erdman and his wife, Estelle Pardee Erdman, who resided on this site for fifty-five years offering Christian hospitality to countless students and friends of Princeton Theological Seminary." Joyce Tucker, dean of continuing education, hopes to continue to extend this same spirit of hospitality to the guests who stay at Erdman Hall in the future.

Judge Justin M. Johnson, a member of the Board of Trustees of Princeton Seminary and one of the first guests in the upgraded facility when he attended the October Board meeting, believes that Tucker and her staff are doing a fine job. "They did a really nice job on Erdman," he says. "It was quite welcoming and spacious. And I was delighted to see that the building is reflective of our responsibility to people with disabilities. It is ADA [Americans with Disabilities Act] compliant!"

Tucker adds, "We have exceeded ADA requirements by adding twice the number of wheelchair-accessible rooms than is required."

This renovation and building project has special significance to another member of the board of trustees, Peter E. B. Erdman, who grew up visiting his grandparents' house when it stood at 20 Library Place. When asked about the new changes, he commented that the completed portion is a "beautiful building." He looks forward to the completion of Phase Two and "is excited about the new facility."

After a long and careful planning process, construction work on "the new Erdman" began in January 1998. Phase One, which included the renovation of the existing Erdman Hall building that had contained both student and continuing education guest rooms, is now complete and provides, among other amenities, new offices for the continuing education staff; a welcoming lobby and reception area; and a lounge area with TV and VCR, couches, and large windows.

Changes also include the addition of sixty guest rooms, each uniquely accented by the diverse patterns and textures of the bedspreads, valances, and upholstery that echo the color scheme in the lobby. Some rooms are equipped with private bathrooms, and there are more double beds than in the former facility. In addition, the new Erdman houses six family suites, each with two bedrooms and a private bathroom.

"We wanted the sixty guest rooms to be as homelike as possible," Tucker says. "We were concerned about the comfort of the beds, and we took care to provide as many private bathrooms as possible." In addition, each of the guest rooms is equipped with modern conveniences that people have come to depend on including telephones, modem hookups, and voice mail.

These additions made an impression on Julia Osborne Christensen, a member of the Alumni/ae Association Executive Council (AAEC), who stayed at Erdman when the Council met this fall. "My first stay was delightful!" she says. "I especially enjoyed the updated, private bathroom and the in-room



Photo: Chrissie Knight

phone from which I could make a credit card call home."

Ernestine Winfrey, a D. Min student and another one of the first Erdman guests, was surprised by how nice it was. "It's modern, up-to-date; everything I would need is there—a phone, a computer outlet, my own bathroom! Even the bed was comfortable!" she effuses. She admits to one complaint though. "There was water leaking from the toilet tank, but as soon as I reported it to the desk, it was fixed!"

Erdman Hall is available for people who are attending planned continuing education events, for other group meetings and conferences held on the PTS campus, and for guests of people who have direct connections with the Seminary.

According to Tucker, the continuing education staff are thrilled with their new office space that allows them to do their jobs more efficiently. David Wall, program coordinator for continuing education, concurs. "What has been so wonderful about the process is that we were involved in designing our space from ground zero," he says, "so I have everything I need at my touch to do my job more quickly and effectively." Wall cites the addition of a staff conference room and voice mail as especially helpful.

Mary Grace Royal, operations coordinator for continuing education, is equally enthusiastic about the new space. "It is a light, airy, and gracious environment," she observes. "It is a lovely place to be."



Photo: Chrissie Knight

Phase Two, construction of a new cottage-style brick building to the west of Erdman, began with groundbreaking on November 4. This new building will create a comfortable, state-of-the-art meeting space for continuing education events. Also planned is a theater-style, "smart" classroom that will seat up to 100 people. This audiovisually advanced classroom will open the way for a variety of forms of distance learning.

In addition, the annex will house a lounge with a fireplace to provide a place for informal conversation outside the classroom. The new building will also have a basement complete with art studio and a kiln where, Tucker says, "we will be able to host events that stimulate people's artistic sensibilities."



Photo: Chrissie Knight

Both phases have involved the firm of Ewing Cole Cherry Brott of Philadelphia, Pennsylvania, which is providing the architects, engineers, interior designers, and planners for the project. Princeton Junction Engineering, P.C., has served as the civil engineering consultant, and Irwin and Leighton, Inc., is the general contractor. Audiovisual and acoustical consulting is being provided by Acentech Inc., of Cambridge, Massachusetts.

The projected date for the completion of Phase Two is the summer of 1999. The continuing education staff hopes the new space will enable their visitors to "go away refreshed, with their spirits rekindled." ▮

Amy Salmon is a second-year student in the M.Div. program and a student assistant in the Office of Communications/Publications.



Photo: Robert Montagna

"My first stay was delightful! I especially enjoyed the updated, private bathroom and the in-room phone from which I could make a credit card call home."
—Julia Osborne Christensen ('78)



Photo: Robert Montagna

"The thing that struck me was the friendly atmosphere—both in the decor and the staff."
—Dan Little ('59 and a member of the AAEC)



Photo: Robert Montagna

"I love the exterior. It immediately establishes that this is a good place to retreat and sets these accommodations apart from dorm rooms."
—Karen Brostrom-O'Brien ('75 and a member of the AAEC))

Princeton's STELLAR Systematic Theologians

by Hope Andersen



Photo: Carolyn Herring

Princeton Seminary's four systematic theologians have been in the spotlight recently, and with good cause.

They have achieved both international and national acclaim for prizes received and books published. One of these professors, with thirty-seven years of service, has been assigned a new chair. That professor is Daniel L. Migliore, who began his career at Princeton in 1962 as an instructor in New Testament. Since then, Migliore has written numerous articles and books including *Faith Seeking Understanding: An Introduction to Christian Theology,* which is a widely used textbook in seminaries and colleges throughout the United States.

"Karl Barth called theology the most beautiful of the sciences," says Migliore, "not because of the beauty of our theologies but because of the intrinsic beauty of the God of the Gospel. After almost four decades of work in theology, I continue to be persuaded and motivated by that beauty."

Migliore was recently assigned to the Charles Hodge Chair of Systematic Theology, one of the oldest endowed professorships at Princeton Seminary. "I am honored," says Migliore, "not least because my own beloved teacher, George S. Hendry, was the Hodge Professor for some twenty years."

The other six occupants of the chair prior to Migliore have included Charles Hodge himself, in whose honor the alumni of the Seminary established the chair in 1872, and Benjamin B. Warfield.

Though his title has changed—Migliore was the Seminary's Arthur M. Adams Professor of Systematic Theology from 1979 until his new appointment this fall—he stresses that both what and how he teaches and writes theology will remain the same. He will continue to "bring systematic theology and pastoral ministry into conversation with one another."

Migliore's forthcoming book, *Rachel's Cry: Prayer of Lament and the Rebirth of Hope,* which he coauthored with Kathleen Billman ('77B, '86M, '92D), addresses the need for theological reflection to be both practical and visionary.

"In the Reformed tradition," he says, "theological reflection is normed by the Word of God in Jesus Christ,...seeks to be responsive to the questions and struggles of people today, and offers its work in the hope that it will serve both the church and its ministry in our time."

Ellen Charry, who joined the faculty in 1996 as the Seminary's Margaret W. Harmon Associate Professor of Systematic Theology, affirms Migliore's views.

"Theology has an obligation to engage the culture we live in," she says. "In some periods, Christianity controlled the culture; in others, it adjusted itself to the culture. With all the shifts that have taken place in the general culture over the past fifty years, it is time to reexamine the terms of that engagement."

In her recently published and highly acclaimed book *By the Renewing of Your Minds,* Charry "swims backwards in time" (her words) and revisits a number of classical theological texts in an effort to understand how their authors engaged their cultural environment and how that might help us today. In the forward to her book, Charry writes, "I worked back from Aquinas to Anselm, to Augustine, to Athanasius, and finally to Paul, and found similar concerns: God did all things for our benefit in order to gain our trust; Christ became human so that we might come to know and love God better. I saw that the explanations of God's actions...were to a practical purpose....



Photo: Chrissie Knight

"The theologians of the past," she continues, "understood God's goodness to be the foundation of human happiness. Further, they acknowledged that a happy life is a virtuous life."

In her research, Charry found that such understanding began to change after Calvin. The notion of happiness became attached to material goods rather than to the goodness or wisdom of God. "In the modern secular world," Charry says, "our chase to accumulate wealth and goods has had both negative and positive effects on us spiritually. Theology may again be able to help us cultivate our souls.

"Being happy is deeper than the secular concept of self help. As the people of God, we need to strive for spiritual as well as material well being.

"The shapers of the Christian tradition believed God was helping us," Charry says. "When they explained that well and when they explained that poorly...are questions that require thoughtful discernment. [In my book, I] caution against obliterating the theologians of the past. Perhaps we can learn something about the cultivation of the soul from them."

While Charry's books deals primarily with the church fathers, Sang Hyun Lee has achieved renown for his work on the Puritan philosopher theologian Jonathan Edwards.

Lee, who is the Seminary's Kyung-Chik Han Professor of Systematic Theology, began researching Jonathan Edwards's work three decades ago when he was a Ph.D. candidate at Harvard Divinity School. This research resulted in the publication of *The Philosophical Theology of Jonathan Edwards* (Princeton University Press, 1988).

Since its publication, the text has received the highest praise from scholars and theologians alike. Most recently, Lee's text was lauded in Roland A. Delattre's essay titled "Recent Scholarship on Jonathan Edwards," which appeared in the October 1998 issue of *Religious Studies Review.* Having considered recent books on Edwards by ten scholars including John E. Smith, Robert Jenson, and Stephen Danial, Delattre



concludes, "It is Sang Lee, I think, who has made the most enduring contribution to our understanding of Edwards's thought."

Earlier reviews printed when Lee's book was first published made other observations. Alan Heimert of Harvard wrote, "Lee's book establishes him at the forefront of Edwards scholarship. It is the most significant treatise on Edwards since Perry Miller." William Spohn of Berkeley, writing in *Religious Studies Review* in 1990, observed, "This is an outstanding work that should redefine the discussion of America's premier theologian."

According to Lee, "Edwards's reconception of reality as a system of dispositions rather than substances, his notion of faith as a perception of God's beauty, and his conception of creation as God's spatio-temporal repetition of God's initial glory still offer much insight to contemporary theological discussion."



The blending of the historical and the constructive is important to Lee who, like Migliore and Charry, views systematic theology as a way of rethinking our Christian message in our own context. For Lee, who is a naturalized Korean American, this has resulted in a twenty-year commitment to building and developing an Asian American theology. Lee hopes to spend next year, his sabbatical year, refining his constructive theological manuscript tentatively titled *The Liminal Creativity of Marginality: Toward an Asian American Theology.* He would also like to work on a second constructive theological book focusing on God's relation to the world using Edwards's insights.

Last but certainly not least among the Seminary's systematic theologians is Bruce L. McCormack, who was recently awarded the Karl Barth Prize by the Board of the Evangelical Church of the Union in Germany for "his outstanding contributions to research in the theology of Karl Barth, research which has sought to address North American questions while simultaneously preserving the theological and philosophical inheritance of Europe." McCormack is the first American to receive the award.

The jury included theology professors Bernhard Jungel—a previous recipient of the award—and Wolfe Krotke as well as the Bishop of Berlin, Wolfgang Huber. They described McCormack's book on Barth, *Karl Barth's Critically Realistic Dialectical Theology,* as "a striking example of intellectual biography."

McCormack, who considers his scholarly efforts "an attempt to mediate the most significant results of Barth European scholarship to American researchers," is gratified that German scholars have acknowledged the significance of his work.

"I suppose what pleases me most about being awarded this particular prize," he says, "is that my work has been seen as having performed a valuable service to German culture and its intellectual traditions.... To work outside of the German context and to have [my] work recognized by those who grew up in it—that is the biggest thrill for me."

McCormack goes on to say that, outside of Europe, Princeton Seminary is the best place to study Barth's theology. He cites Princeton's strong tradition of hospitality toward Barth as one factor.

"Not only did Barth speak here in 1962 (in his only trip to America)," McCormack says, "but from the earliest days of his growing influence, Princeton Seminary was one of the few places not easily put off by his sharp dialectics and his massive critique of natural theology."

McCormack credits the establishment of the Center for Barth Studies (in conjunction with the Karl Barth Society of North America) at PTS last year as another reason that Princeton compares favorably with the very best German institutions devoted to Barth research.

President Thomas A. Gillespie sums it all up when he says, "Princeton Seminary is blessed by the presence in the Theology Department of four strong and gifted systematic theologians. Each represents a particular emphasis of the Reformed tradition," he continues, "and their combined witness is a source of great stimulation to students.

"I know of no other theological school that enjoys such excellence among its theologians." ▮

The Center of Theological Inquiry

Where Theology Engages Both Church and World

by Barbara A. Chaapel

The Center of Theological Inquiry owes is existence to three men who dared to dream dreams.

James I. McCord, president of Princeton Theological Seminary from 1960 to 1983, was the first to have a vision for a unique community of theological reflection. At his initial meeting with the Seminary's Board of Trustees, he spoke about American Presbyterianism's failure to perform her theological task: giving intense theological thought at the deepest level to the church's ministry. And he believed there was no better place to begin this task than in Princeton.

Never one to spin idle dreams, in 1962, McCord presented the board's Development Committee with a plan for an advanced academy of theological studies, much like the Institute for Advanced Study that had already made its home in Princeton. The board decided to go ahead. Over the next fifteen years, McCord's nascent idea was shaped into a proposal for an ecumenical religious research institute that would draw scholars from around the world to Princeton's libraries and academic communities to pursue theological inquiry.

Finally, in 1978, the board moved to establish the Center of Theological Inquiry as "a separate corporation, not under the control of any denomination, nor of the Seminary itself."

McCord retired as Seminary president in 1981 to tend his dream full time. As CTI's founding director, he oversaw the construction of the handsome Georgian red brick building located next to Speer Library that opened in 1984. Luce Hall is the Center's home and the focal point for its work.

There twelve resident scholars (called members) who have been chosen by a rigorous selection process come to read, to think, to talk with each other, and to write. Their research, although on topics as disparate as mission in the pluralistic context of India (the project undertaken this year by Athyal Jesudas Mathew) and the role of Presbyterians in framing the U. S. Constitution (the subject that fascinated lawyer Marci Hamilton during her residence last year), has the common goal of helping to address an increasingly secular and technological world with an intelligible Gospel.



Photo: Carolyn Herring

Dr. Wallace M. Alston Jr. is the director of CTI.

CTI members have come from as far as Auckland, New Zealand, (Derek Tovey from the College of the Southern Cross just completed his residency) and as close as just across Mercer Street on the Princeton Seminary campus. This year Patrick Miller and J. Wentzel van Huyssteen from the Seminary faculty have been accepted at CTI for their sabbaticals.

It is thanks to the second man with a dream—Dr. Thomas W. Gillespie—that the relationship between the Center and the Seminary is a close and flourishing one. As McCord's successor to the Seminary presidency, he saw the possibility for mutual support and common concern between the two institutions.

"The biblical imperative for the church today," Gillespie believes, "is one of recovering our roots and reclaiming our identity as a theological community. Both the Center and the Seminary address this task. The Center is a resource both for the church and for those who teach the future leaders of the church."

As chair of the Center's Board of Trustees, Gillespie has helped the sister institutions chart a careful course between CTI's isolation from and its inappropriate control by the Seminary. Several years ago, it appeared that the relationship between the two boards had lapsed, or was at least unclear to both sets of trustees. So, the Center's board inquired of the Seminary whether the original relationship might be renewed.

Under Gillespie's leadership, the PTS board said yes, and a joint committee drew up terms of agreement that stipulated that the Center's board would be made up of twenty-five members, twelve selected from the Seminary's board and twelve at large. The Center's director serves as the twenty-fifth trustee.

The agreement preserves the Center's independence and also assures the Seminary's support. "We envisioned close, collegial relations among our faculty and the Center's vis-

iting scholars," Gillespie says, "and that is what has happened. PTS and CTI are like an extended family; we're kin—separate but related."

But Gillespie attributes most of the Center's present success to a third churchman. He is Dr. Wallace M. Alston Jr., and he has been the Center's director since the spring of 1996.

Alston began to tangle with theology when, while stationed in Boston with the Navy, he heard George Buttrick preach at Harvard University. "I went to [Union] seminary on a dare from Buttrick," says Alston. "I had been leaning in the direction of atheism, and he challenged me to read Tillich. I read everything that Tillich wrote, and then I went to seminary."

After graduation from Union, Richmond, he went to Zurich to do doctoral work on the relationship between biblical studies and theology. "I was enthralled by biblical interpretation that identified God as the Lord of history," he explains. He really fell in love with theology in a seminar he took with Karl Barth in Basel. "Barth gave me the capacity to retrieve my tradition; he gave me back Calvin, Luther, the church fathers, as people who had exciting ideas," Alston says.

Back in the States, he followed God's calling into the church. He pastored churches in Wadesboro, North Carolina; Auburn, Alabama; and Durham, North Carolina; and as a southern pastor he became deeply involved in the Civil Rights movement. "Because Reformed theology understands God as the Lord of history, God is also the Lord of my history," Alston says. "That meant that God was active in the struggle of Black people in this nation, working to set people free, and the church needed to be present in that struggle."

In 1974, Alston came north, with a Union Ph.D. in hand, to answer the call to be pastor of Nassau Presbyterian Church in Princeton. He stayed for twenty-two years.

Alston believes that his many years in the pastorate as a "practicing theologian" helped prepare him for his position as CTI's director. He knows from first-hand experience that pastors need theologians.

"It's important that the Center not become merely a think tank for the academy," Alston explains. "It must also be relevant for the life of the church. I am committed to getting the thought and creativity that goes on at CTI into the lifestream of men and women who are seeking to be faithful in the church."

To accomplish this goal, the Center has begun a program for pastors and theologians that is directed by William H. Lazareth, a retired bishop in the Evangelical Lutheran Church in America. Funded by a Lilly Foundation grant, the three-year program is open to ministers from all denominations who have demonstrated a commitment to theological reflection within the context of congregational ministry. Ten pastors from each of five regions are chosen based on their applications and given the opportunity to gather three times a year in their regions to consider theological issues facing the church. A CTI resident scholar acts as theologian-in-residence for each regional meeting. A concluding conference, at which papers generated in the seminars are presented and discussed, is held in Princeton.

Seminars in this pilot year of the Pastor-Theologian Program have been held in Tucson, Arizona; Galena, Illinois; Sante Fe, New Mexico; New Paltz, New York; and Callaway Gardens, Georgia.

"There are so many intellectually able and theologically active pastors," Alston points out. "They are capable of entering the theological conversation that is going on at the Center and can add much to it. The academy needs to hear from the church



and vice versa. This program provides that opportunity."

A second new initiative at CTI is a series of major, ongoing consultations on issues within theology that the Center's board feels need focused attention. Alston describes such consultations as "dialogical research."

"We have identified four areas for these consultations—eschatology, globalization, theological anthropology, and the Scripture Project," he explains. "In the latter, we are looking at the crisis of biblical theology in the contemporary church."

Each consultation brings scholars from around the world to Princeton for several days to reflect on and grapple with theological ideas. The consultation on eschatology has included both scientists (like John Polkinghorne of Cambridge University, William Stoeger of the Vatican Observatory Research Group, and Owen Gingerich of the Harvard-Smithsonian Center for Astrophysics) and theologians (like Jürgen Moltmann from Tübingen and Michael Welker from Heidelberg) who talk about the possibility for hope in the midst of cosmic uncertainty.

Key to the consultations, according to Alston, is an interdisciplinary approach. "Too often theologians don't talk to biblical scholars, and vice versa," he says. "They're all working in their own little areas. But wouldn't it be exciting if students were taught Bible by ethicists as well as by Old Testament scholars?"

The consultation on globalization is addressing social ethics—how the resources of the Christian faith can give shape to global reality in the twenty-first century. It will include topics like mass communications, global economics, and multiculturalism. The newest consultation, on theological anthropology, will look at the Christian doctrine of man, revisiting questions like Who is a person? "We want to talk about how the preciousness of human life is not lost in the commercialism, the power struggles, and the technological manipulations that underlie our culture," says Alston.

The scholars who have the privilege of spending six to twelve months of their own lives at CTI feel valued just by being there. Hamilton, who left the demands of law school teaching for a year, called CTI's environment "blissfully intellectual and restoring."

And as these scholars are valued and connected in the conversations they have in the Luce Hall kitchen at lunch and in each others' studies in midafternoon over a cup of tea, it may be that the church and even the world will begin to find understanding and healing.

CTI has come a long way since it was a dream in McCord's fruitful mind. "That was liftoff," Alston says. "The Seminary's involvement was like the second-stage booster rocket. Now we're in orbit!" ▮

"What made him such a great pastor was his openness, his availability, his warmth, his compassion, and his common sense."

—Thomas Gillespie, Seminary President

David Crawford: *An Ambassador of Good Will*

by Hope Andersen

Barbara Crawford, the widow of the late David Livingstone Crawford, received more than four hundred letters in response to the news of her husband's death last June. The letters poured in from all over the country, sent both by friends and colleagues of many years and by others—students, parishioners, and acquaintances—who knew Crawford for a shorter time. The message in all of this correspondence was the same: he was a man beloved by many, who had touched countless lives and would be sorely missed.

What was it about Crawford that no mere obituary could relay? What about him could not be captured in the facts and figures of his life? What prompted Seminary President Thomas Gillespie to say of Crawford's death, "This is no small thing in the life of the Seminary. Presidents have come and gone, but David Crawford was always there."

For many, Crawford embodied Princeton Seminary, not necessarily as it is today, but as it had been during the ten years that he was a student at PTS and the thirty years that he served the Seminary in various administrative positions, including secretary of the Seminary (1960-1964), director of student relations (1964-1989), director of vocations and admissions (1989-1993), and interim director of continuing education (1993-1994).

Elaine Hinnant ('89B), who worked with Crawford as assistant director of admissions from 1989 through 1992, calls him a "Goodwill Ambassador for the Seminary." In fact, many consider the work that he did in this area—meeting with students, alumni/ae, and others across the United States; challenging men and women to consider the call to ministry; helping individuals discern God's will for their lives; inviting prospective students to seriously consider Princeton before choosing another seminary—as his most important contribution to PTS.



David Livingstone Crawford

"He had a strong loyalty to the Seminary and to world mission," Hinnant says. "He spoke about that often. His calling was to go into the world. His gift was traveling. He didn't read files; he read people."

Part of what made Crawford such an able ambassador was that he was a natural born recruiter who was blessed with both an encyclopedic mind and an incredible ability to remember names, faces, and places. Even when his health was failing in the last months of his life, he was able to identify former classmates, and their hometowns and states.

Equally, if not more, significant was his gift as a speaker. That gift was recognized early in his career: Crawford was awarded the senior preaching prize at his graduation with the Class of 1947. Dr. Richard Armstrong ('58B), the Seminary's Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus, calls Crawford's fluency "legendary."

"David Crawford was one of the most articulate, mellifluous speakers I have ever known," says Armstrong. "Even in normal conversation, he was poetic. No one was more polished and effective a representative of Princeton Seminary than he."

Gillespie, as well as many others, echoes such sentiments when he recalls the first time he ever met Crawford in 1951.

"I met him during my first year here as a student," he says. "He was Dr. Mackay's [the Seminary's fourth president] teaching assistant. When he spoke, I was spellbound. He was so effusive. Words just flowed from him."

Kim Nelson ('77B), who served as a seminarian at Kingston Presbyterian Church when Crawford was interim pastor there, says, "There is not a pastoral prayer that I compose that I do not think of David and his magnificent use of the English language."

Running deep beneath his words, through his veins, and in the very marrow of his bones was Crawford's devotion to the Gospel. The son of a pastor, the father of pastors, he was a pastor through and through.

"What made him such a great pastor," Gillespie says, "was his openness, his availability, his warmth, his compassion, and his common sense."

One of Crawford's parishioners, Sandra Boston ('64E), writing in a letter to Barbara Crawford, recalls, "When he was my minister, he used to take me over to the Seminary, show me around, introduce me to people. The day my father died, he came to the Trenton train station knowing that I would have to wait for a connection to Princeton Junction and that I was so alone. He led my Dad's funeral and included me in it—a service of thanksgiving for his life. He taught me so much by his example."

Albert May Jr. ('60B), a student at the Seminary when Crawford was secretary of

the Seminary and pastor of the then Second Presbyterian Church in Princeton, recalls, "I remember returning to my apartment late at night and seeing David still in his study at the church. His office door always seemed to be open, whether at the church or at the Seminary. He was a symbol of encouragement when all seemed to be in despair, whether through family losses or the academic grind."

Crawford also influenced Victor Wilson, a member of the Class of 1979, who entered seminary after having had a career as deputy cruise officer on the *Queen Elizabeth II*. "David was what we British would call a 'hail fellow, well met.' He was a person with an intense amount of humanity, an endearing person who was always interested in and available to others," says Wilson.



David Crawford in a familiar pose—listening to and speaking with a student.

A frequently told story about Crawford that Barbara Balcomb, his secretary of eleven years, confirms is that PTS students, seeing Crawford's office light on late at night, would throw pebbles at the glass to get his attention, at which point they were always beckoned to come in.

"David was a friend to many, many people with whom he would spend long hours," she recalls. "He was so thoughtful. At Thanksgiving and Christmastime he and his family would invite PTS students who could not get home for the holidays over to his house on Riverside Drive for dinner—and, more importantly, for the family football game in the front yard."

Balcomb remembers the kindness that Crawford showed so many students, particularly the international students.

"At Christmas, he would buy fifty to sixty red poinsettia plants and distribute one to each international student," she says. "He also initiated the international students' clothing exchange, to help provide those students from warm climates with winter clothing. He was a true gentleman who loved the Seminary and its students."

Such accessibility was enabled, according to George Toole ('63B, '67M, '82D), by Crawford's ability to get by on very little sleep. In those hours when the rest of the world was sleeping, Crawford was frequently off in New York City ministering to the homeless and to prostitutes. As Toole says, "David was a man of high energy."

Toole, who was born and raised in Princeton, first met Crawford in 1957 at the Second Presbyterian Church in town. But it was, at first, athletics, not religion, that drew them together. (Sports played a prominent role in Crawford's life. His wife recalls that the first time they ever went out, he took her to a football game in Trenton. His devotion to Princeton University football and basketball was renowned, and he never missed a game if he could help it. Among two university students whom he encouraged to attend the Seminary were former Senator Bill Bradley and Jeff Petrie, both of whom went on to pursue professional basketball careers.)



David Crawford with his daughter Care at a Seminary banquet in 1981.

Ultimately, Crawford became Toole's mentor in faith, exposing him to books and people he had not previously encountered. And though Toole saw himself as an educator, Crawford encouraged him to attend seminary, saying, "It seems to me that you can't turn down what you don't know." Crawford was a "responsible evangelical who believed that personal commitment to the faith and spiritual growth were as important as intellectual growth," says Toole.

When Toole was ordained by the Presbytery of New Brunswick in May 1963, it was Crawford who preached. The title of his sermon, "Is This the One or Shall We Seek Another?" reveals the twinkle that was always in his eye.

"David had a quick wit and a mischievous sense of humor," says Toole. "He also knew the teaching value of humor to make hard lessons easier to swallow."

Others attest that Crawford always had a funny story or a joke to tell and that he always seemed to see the humor in situations, particularly at the Seminary. He was known for his excellent imitation of Dr. Mackay!

And everyone who knew David Crawford knew what, after his faith, marked him most: he was a Scot through and through! His father was born in Scotland and pastored a parish in Yonkers, New York, which served the Scots working in the carpet mill there. Crawford and his wife (often with other members of the Crawford clan in tow) had returned to Scotland each summer for the past fifteen years. His colleagues at the Seminary testify that he wore something plaid every day, whether it was a tie, a pair of trousers or socks, or a vest, and that the photographs and paraphernalia in his office reflected his passion for the culture of John Knox and Robert Burns.

An avid admirer of Burns, Crawford could—and would—recite scores of his poems by heart. Each July 26th, the Crawford family celebrated Burns's birthday complete with meatpies, shortbread, and bagpipes to accompany the festivities. This is a tradition that Crawford's oldest daughter, Care ('82B, '84M), continues.

Those who knew and loved David Crawford were dismayed when his health began to fail several years ago. Frustration grew as doctors were unable to identify the source of his decline. Once vibrant and energetic, he slowed down during the last few years of his life until on June 13, 1998, he suffered a heart attack while en route to an operation for "water on the brain."

> Then say not "He is gone!"
> Nor think of him as dead.
> But say, "In his Father's house
> He has arrived," instead. ▮
>
> —*From the poem "Arrived," written by David Crawford's mother, Mary Anderson Crawford*

So Long, Farewell, *Auf Wiedersehen, Adieu*



photo: Chrissie Knight

Six PTS Faculty and Administrators Retire

by Barbara A. Chaapel
Photos by Carolyn Herring

Princeton Seminary bade farewell to the six beloved faculty and administrators who retired last summer with the sound of music.

Gathering at a festive banquet in the Mackay Campus Center Dining Room in May, colleagues entertained Jane Dempsey Douglass, E. David Willis, Elizabeth Edwards, Fred Cassell, Carolyn Nicholson, and James Irvine with song parodies performed by a quartet of faculty colleagues who toasted and "roasted" them to the delight of all.



Jane Dempsey Douglass received a crystal vase to hold flowers from her new California garden.

Conceived by PTS's own Rodgers and Hammerstein—speech professors Chuck Bartow and Bob Jacks—the musical revue called on the singing talents of Bartow, Old Testament professor Katharine Doob Sakenfeld, and early church history professor Kathleen McVey, with Jacks on the electronic keyboard. The four captivated their audience with songs that honored careers and poked fun at foibles.

McVey lauded her fellow church historian Jane Dempsey Douglass's achievements as the first woman president of the World Alliance of Reformed Churches, the first woman president of the American Society of Church History, a world-renowned Calvin scholar, and an elder in the Presbyterian Church (USA), comparing Douglass to the Renaissance and Reformation giants she studied and taught about. "Jane showed that a mere woman can do all these jobs with one hand tied behind her back," McVey said.

After which Seminary colleagues serenaded Douglass, who has moved to Claremont, California, with her husband, Gordon, with a light-hearted version of "California, Here I Come."

"Robert Schuller, here she comes,
better make her feel at home!
She's bringin' a Calvin you've never known.
But listen, you're missin' what the
Institutes insist on,
Have a super rendezvous!
Robert Schuller, here she comes!"

For vice president for Seminary relations Fred W. Cassell, an Irishman who visits Dublin almost every summer, the group sang "When Irish Fred Is Smiling."

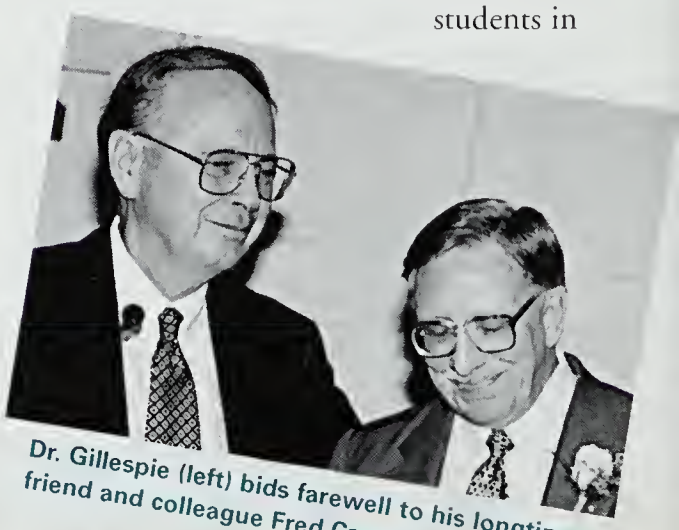
"There's a tear in your eye, and I'm
wondering why
for it never should be there at all.
You should feel "peachy keen" when you're
wearin' the green
so there's never a teardrop should fall.
In your Santa Claus suit, you sure look
mighty cute
and your eyes twinkle bright as can be.
When Irish Fred is smiling
sure it's like the morn in spring."

Cassell was renowned in Princeton for donning a Santa suit every year during the week before Christmas, standing at the curb in front of his Mercer Street home, and waving to cars passing by.

Bartow reminded colleagues, too, of the 35,000 miles Cassell logged every year (350,000 during his tenure as vice president) to raise money for the Seminary. Now at home in Denton, Texas, Cassell has volunteered to help his denomination raise money for theological education as a PCUSA regional representative for the Theological Education Fund.

When New Testament professor Betty Edwards's turn came, Kathie Sakenfeld honored her Biblical Studies Department colleague's commitment to city life and to urban ministry. Unlike most of her faculty colleagues, who live in Princeton, Edwards lived in Trenton, New Jersey, during her tenure at the Seminary. She also pastored a church in Elizabeth, New Jersey, and was the only member of the faculty who, believing her ministry would be enhanced by a degree in pastoral counseling, earned a Th.M. from PTS after she earned her Ph.D.

But, according to Sakenfeld, who led the group in a rendition of "East Side, West Side," "the real Betty Edwards came alive in New York City!" Sakenfeld recalled not only Edwards's role as tour guide for students in



Dr. Gillespie (left) bids farewell to his longtime friend and colleague Fred Cassell.

Photo above: President and Mrs. Gillespie (seated) and the six retirees (left to right): James Irvine, Jane Dempsey Douglass, Fred Cassell, Carolyn Nicholson, E. David Willis, and Elizabeth Edwards.

the Big Apple—"parsing verbs together, and nouns they do decline, all around Manhattan, having themselves a real good time"—but also her New-York-style speed. "Betty's life was in her car," joked Sakenfeld, "and that car was always full of cookies, candy, and juice for her students. No class ate more often or better than Betty's."

Sakenfeld also illuminated the career of James Irvine, the Seminary's associate librarian for thirty-two years.

"Most of you don't know that Jim is a biblical scholar with special training in pastoral care," she said. "He studied CPE, Near Eastern languages, and Old Testament before he found that library science was his true calling." Having found that calling, Sakenfeld pointed out, he kept four head librarians at PTS out of trouble!

Like Edwards, Irvine also loved New York's restaurants and museums. But he spent summer vacations in a cabin in the woods, where he cooked over a campfire and "made friends with snakes," said Sakenfeld.

A punster, Irvine was heralded with a rendition of "Sunny Side Up": "Keep your punny side up, up, laugh until you turn blue."

Carolyn Nicholson, a missionary in Iran, a social worker in San Francisco's Chinatown, a campus minister, and a director of Christian education in several churches before she became the Seminary's dean of student affairs, was known on campus for her warm smile, her impeccable attire, and her faithful attendance at chapel. Less well known by students was her 1960s' passion for Bob Dylan and the Beatles!

But to Bartow and Jacks, "Edelweiss" seemed to be her song.

"Carolyn, Carolyn, every morning you greet us.
Like a light shining bright,
you look happy to meet us.
Ev'ry day you have Special K
crunchy, never gooey.
And next spring, in Beijing,
there'll be Special Chop Suey."

A student of Chinese writing and culture, Nicholson was off to China for a postretirement vacation.

McVey completed the revue with words to and about systematic theologian David Willis.

She cited his scholarship and his contributions to the life of the church in the areas of sacramental theology, prayer, and Christology. He was founding editor



Betty Edwards and David Willis share a joyful moment during the festivities.

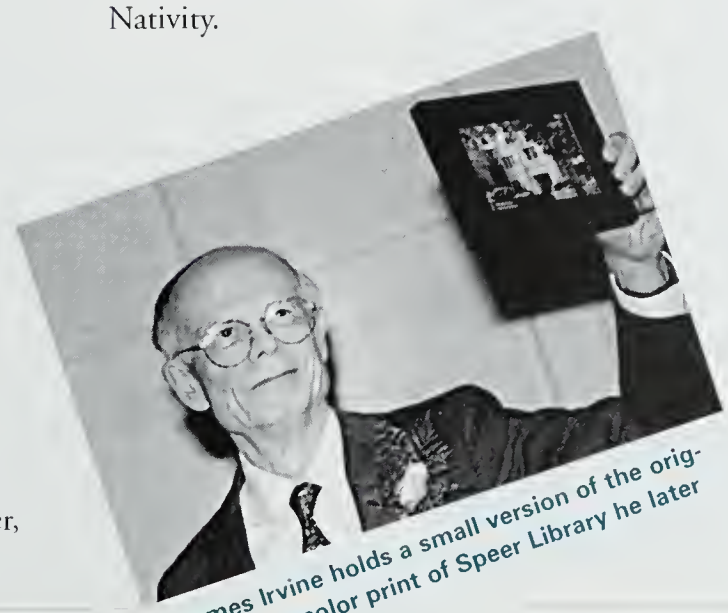
of two theological journals, president of the Calvin Studies Society, and a participant in ecumenical dialogue through the Presbyterian Church (USA), the World Council of Churches, and the World Alliance of Reformed Churches. He considers the "Credo" of Bach's *B Minor Mass* to be the touchstone of his faith and theology.

He also made his theological points dramatically, said McVey,—by uttering sounds like "barf," "snort," and "wheeze." He was known to throw himself flat on his back on the floor of his classroom to illustrate the Fall from a prone position.

To the tune of "My Heart Stood Still," colleagues sang:

"We watched you run around, you danced and spun around
praising Bach's B Minor Mass!
Describing Adam's fall, first you stood up real tall,
then landed on your back."

After the laughter died down, President Thomas Gillespie presented each retiree with carefully chosen gifts. For Douglass, who loves to garden and plans to grow one at her new home in Claremont, there was a lovely crystal vase. For Cassell, who enjoyed walking the links of Springdale with his friend Gillespie, a golf bag and a putter. For Edwards, a new bicycle to replace one she rode to class for thirty-eight years. For Irvine, a watercolor of his beloved Speer Library and a PTS rocking chair. For Nicholson, a lavender Chinese jade pendant. For Willis, crystal figurines of the Nativity.



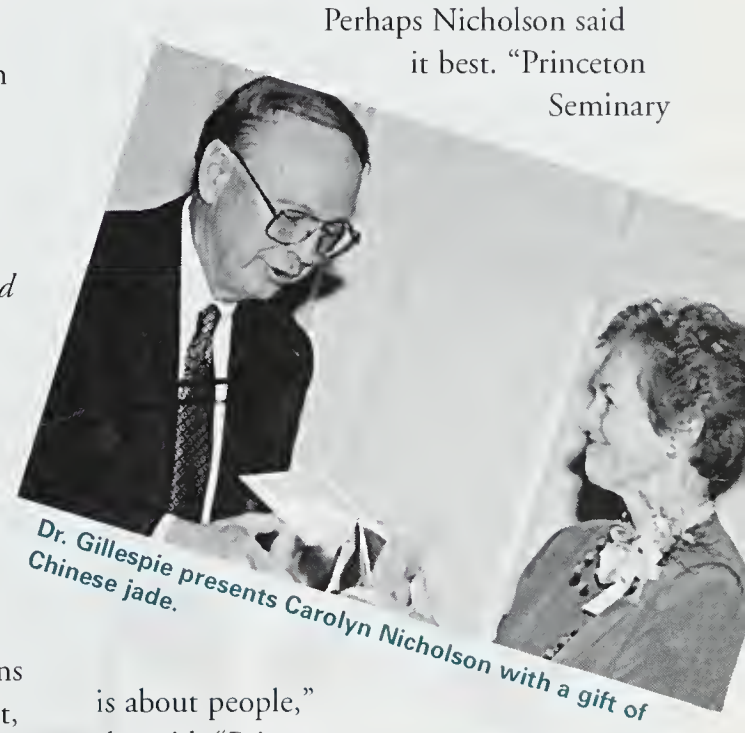
James Irvine holds a small version of the original watercolor print of Speer Library he later received.

The retirees had their opportunity to respond, and most took time for a serious moment.

They thanked the Seminary community for work that really mattered. Douglass spoke for all when she said she had had the "finest colleagues and theological students anywhere in the world" at Princeton. She wished her students "strength and courage for the ongoing tasks" they would face.

Edwards realized aloud that from her first year as a student, when she "got the last room in Tennent Hall," to September 1998, she had spent half of her life at Princeton Seminary. "That first day feels like it was yesterday," she reflected. "It is my students that have made it count. They are my letters of recommendation."

Perhaps Nicholson said it best. "Princeton Seminary is about people," she said. "Princeton Seminary *is* people—faculty, administrators, students. They are our richest resource. This Seminary has a treasure chest of people with abilities; our students go beyond what we can even imagine for them."



Dr. Gillespie presents Carolyn Nicholson with a gift of Chinese jade.

The evening ended with benediction and with song—this time a blues arrangement of "They Are Falling All around Us" sung by seminarian Carol Ann North. She sang new words to the tune written by Sweet Honey 'n the Rock founder Bernice Johnson Reagon. Words of love for those who were leaving and of commitment for those who would stay.

"You're not really going to leave us;
You're not really going to leave us;
You're not really going to leave us;
It is your work that we do;
It is the hope that you bring;
It is your love that we share;
It is your song that we sing."

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1924 John E. Johnson (B), at ninety-nine years old reportedly the oldest living alumnus of PTS, published an article titled "Taking Out the Trash" in the March 9, 1998, issue of *Monday Morning.*

1928 Barnerd M. Luben (b) writes, "At ninety-three, I still preach occasionally. Praise the Lord!"

1932 William E. Phifer Jr. (B, '33M) sends news from Hawaii, where he and his wife of sixty-eight years are "healthy and enjoying life." The First Presbyterian Church in Honolulu, which Phifer founded in 1959, is "doing well."

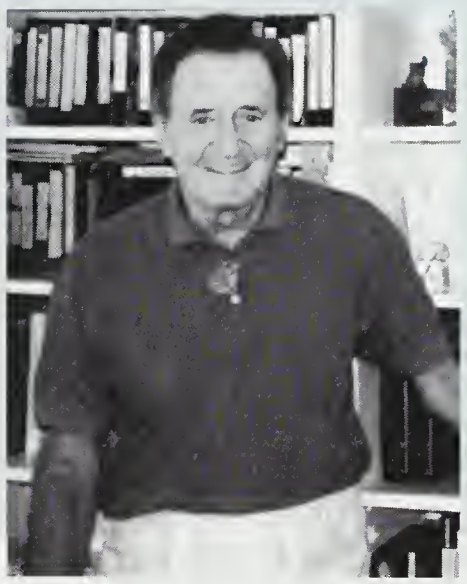
1934 Daniel K. Poling (B) is "preaching every Sunday and staying active as minister-at-large of the Collegiate Church of New York in New York City."

1935 Robert H. Beattie (b) and his wife, Nancy, are now living in Calgary, Alberta, Canada, to be near their son and his family.

C. Donald Close (b) is "still doing temporary supply service!"

Glenn D. Puder (B) is living in "totally beautiful Napa Valley" in California where he makes calls at the local hospital, is chaplain of the police department, teaches adult Bible classes, and is involved in "friendship evangelism." He says, "Everyone is a prospective opportunity to accept Christ."

1936 W. Carl Bogard (B, '42M) wrote a series of Lenten plays titled *Were You There When They Crucified My Lord?* that were published in October 1997 by Abingdon Press. ↓



Philip R. Zink (B, '39M) is now living at Attleboro Retirement Village in Langhorne, PA.

1937
In May 1998, **Allan R. Winn (B)** participated in the wedding of his eldest grandson to his Spanish bride in Salamanca, Spain.

1938 Dean N. Dobson (B) is completing ten years as parish associate at Trinity Presbyterian Church in Venice, FL, and is grateful for good health.

Try to remember those days in September...and send *inSpire* your reminiscences about experiences in the classrooms of PTS when you were a student! We are looking for colorful recollections about professors who have since retired or whom you recall particularly well for a possible story in a forthcoming issue. We can't promise that we will use what you send, but we definitely can't use it if you don't send it! Thanks.

Bruce Metzger (B, '39M) presented the opening lecture, titled "The Biblical Story," at an international conference on the Bible held in Colorado Springs in April 1998 and sponsored by the Anglican Institute. In May, he presented the concluding lecture, titled "The Future of New Testament Textual Studies," at the annual conference sponsored by The Scriptorium of Grand Haven, MI, and held at Hampton Court, Herefordshire, England.

1939 Norman M. Dunsmore (B) is now pastor emeritus of the First Presbyterian Church in Honesdale, PA.

1940 T. Howard Akland (B) writes, "I celebrated my ninety-first birthday on March 8 by preaching on the topic 'The Growing Self.' The years of one's life and intellectual and spiritual development must be in sync if longevity is to be significant or meaningful."

Franklin B. Gillespie (B) has been reelected to serve for three more years on the board of directors of White Horse Village in Newtown Square, PA, where he lives. He continues to serve on the Institutional Review Board and the Committee on Ethics at Riddle Memorial Hospital in Media, PA.

William H. Heilman (B), retired from Englishton Park Presbyterian Ministries since 1988, moved to Florida Presbyterian Homes in Lakeland, FL, in December 1997. He lives in what is known as "Seminary Alley," which earned its name because in four adjacent houses are **Fred Hellegers ('37B),** instructor of biblical and systematic theology at Princeton from 1939 to 1940, **Robert Hunt ('39B, '42M), Sam Warr ('40B),** and Heilman!

Donald C. Kerr (B) spent the month of February 1998 in South America and Easter Island.

1941 Charles S. Webster (B) is now serving as chaplain of the Moorings Park Retirement Community in Naples, FL.

1943 John R. Bodo (M, '52D) was a major contributor to the *Sourcebook of Funerals,* published by Communication Resources

Class notes

in Canton, OH. He was an accredited visitor to the World Council of Churches Eighth Assembly held in Zimbabwe from December 3 to 14, 1998.

1944 Edward C. McCance (B) is serving as parish associate at Ormond Beach Presbyterian Church in Ormond Beach, FL. He also teaches in the AARP "55 Alive" program.

Bokko Tsuchiyama (B, '45M, '64D) is serving as pastor of Senboku Newtown Congregation of the United Church of Christ in Japan.

1945 John David Burton (B, '51M) is a member of the Church Relations Advisory Council at Davis & Elkins College in Elkins, WV. Last spring, he was worship leader for the American Leprosy Mission Board Spring Retreat in Atlanta, GA.

Douglas W. Gray (B, '52M) resigned as moderator of Garrettsville United Presbyterian Church in Garrettsville, NY, in January 1998. He continues to supply the pulpit once a month, is completing an adult confirmation class, enjoys *Theology Today,* and is still making maple syrup!

Arthur H. Trois (B) was recently elected president of the resident council of Good Samaritan Retirement Village, a community in Kissimmee, FL, that contains almost 1,300 living units.

Paul D. Votaw Sr. (M) was recently designated pastor emeritus of Gashland Presbyterian Church in Kansas City, MO, where he served as pastor for twenty-three years. His son, **Paul Votaw Jr. ('85B),** is now pastor of the First Presbyterian Church in Sioux Falls, SD.

1946 Richard E. Neumann (B), pastor emeritus of the First Presbyterian Church in Ft. Lauderdale, FL, was honored by the congregation and staff of that church, who declared April 19, 1998, "Richard E. Neumann Appreciation Day"! Neumann was cited for having "served FPC faithfully, with particular compassion and empathy for those in hospitals, nursing homes, sick, and shut in," and as being "a beacon of love and hope through tough transition times, always ready with a smile, a hug, a prayer, and a word...."

1948 Melvin L. Schaper (M) writes, "During the past two years I have been serving as interim superintendent of the Independence (Kansas) Bible School, grades K through 12. This is my fourth attempt to retire, but the challenge to go ahead is still there. To work for God is still a joy. Our graduation was May 21, so I could not make it for our fiftieth reunion. I remember especially...Dr. Howard Kuist, my advisor; Dr. Otto Piper; and Dr. Blackwood."

1949 James G. Emerson Jr. (B) and his wife, Margaret, have moved to Indian Wells, CA. This fall they both taught pastoral care and counseling at San Francisco Theological Seminary-Southern California in Claremont.

John H. Houdeshel (B, '50M) realized a long-term dream when he was cast in the role of Arvide Abernathy for the Dutch Apple Dinner Theater's production of *Guys and Dolls.* He first saw the show when he was a Th.M. candidate. He and his wife, Mary Evelyn, with whom he has just celebrated fifty-one years of marriage, saw the original cast on Broadway with Robert Alda playing Sky Masterson and Vivian Blaine as Sarah Brown. "That one scene with Arvide Abernathy really captured me," he says. "I thought, 'Wouldn't it be great to do that someday?' " Houdeshel lives in Lancaster, PA, where he is a parish associate at the First Presbyterian Church.



A limited number of 1998 biographical catalogues are available for purchase from the Alumni/ae Office. The cost is $18 for hardback; $12 for soft cover. To order, contact Teri Betros at 800-622-6767, ext. 7785.

Leroy Nixon (M) recently published a second edition of his translation of John Calvin's *Sermons on the Deity of Christ.*

Donald D. Swift (B) and **Virginia Wach Swift ('50e)** celebrated their fiftieth wedding anniversary on June 5, 1998. They were married in Miller Chapel at the Seminary.

1950 William A. Grubb (B, '51M) is serving as parish associate at the First Presbyterian Church in Burbank, CA, and working with San Fernando Presbytery's Committee on Ministry.

Peter R. McKenzie (B) recently published a book on West African religion titled *Hail Orisha!*

Class notes

In May, **John H. Scott (B)** retired after twenty-four-and-a-half years—first as associate minister of East Liberty Presbyterian Church in Pittsburgh, PA (1973 to 1987), and then as pastor of visitation at Fox Chapel Presbyterian Church, also in Pittsburgh (1987 to 1998).



1951 A. Paul Noble (B)

is retired and living in St. George, UT, where he is parish associate at Good Shepherd Presbyterian Church.

Ralph A. Tamaccio (B) is retired and living in Cape May, NJ, with his wife, Erma. He writes, "I do Sunday morning worship as requested, seek out church fellowship in the area, and try to keep up with the busy schedules of five school-age grandchildren."

1952 Jerry W. Bohn (B)

continues as an active volunteer at St. Mark's Presbyterian Church in Hudson, FL, where **Ken Gruebel ('72B)** is pastor.

Elmer J. Davis (B) is serving as stated supply at the First Presbyterian Church in St. Clair, PA.

Robert E. Stover (B) is serving as parish associate at St. John's Church and chaplain at Washoe Medical Center, both in Reno, NV.

John E. Turpin (B) is now serving on the Seminary's Alumni/ae Association Executive Council.

1953 W. Edmund Carver (B)

is serving as interim pastor of Venice Presbyterian Church in Venice, FL.

Jerold B. Ellison (B) is "enjoying working with the First Presbyterian Church in Reading, PA, as visiting pastor."

Merle E. Elrod (B), who has been retired since 1993, is a member of the Committee on Ministry of the Presbytery of Minnesota Valleys.

Richard D. Miller (B, '60M) had a visit in Cincinnati from **Dale Dickey (B)** and his wife, Carolyn, in May. He writes, "We did ballet, symphony, museum, concert,...church, and the Appalachian Festival—all in three days!"

Charles K. Norville (M) writes, "I am honorably retired, enjoying life in the Shenandoah Valley [in Virginia] while serving as parish associate for the Presbyterian Parish of the Valleys."

Alfred A. Schlorholtz (B, '54M) is a parish associate at Northwood Presbyterian Church in Clearwater, FL. He is still lecturing on Islam and on World Studies.

James S. Weaver (B) spent five weeks during the summer of 1998 tending churches in the parish of Arisaig and the small isles in Scotland (Church of Scotland).

1954 John P. Crossley Jr. (B)

hopes to complete a book on Schleiermacher's ethics during his sabbatical leave from the University of Southern California in the fall semester of this year.

Charles J. Dougherty (B), who is retired and living at Keowee Key on Lake Keowee in South Carolina, does supply preaching and conducts retreats on the healing power of humor.

Walter A. Fitton (B, '57M) is both parish associate at The Presbyterian Church in Traverse City, MI, and a state police chaplain.

James H. Howell (B) has retired but continues to train, place, and support commissioned lay pastors.

William H. McGregor (B) writes, "I am presently serving as an organizational development consultant to the Presbytery of Denver to aid in their restructuring process."

Willard F. Rahn (B), though retired, continues to work part time as a chaplain in a United Church of Christ health care facility in Pennsylvania.

1955 Richard Dosker Jr. (B)

is enjoying "an active parish associate role at Felton Presbyterian Church in Felton, CA."

Lincoln T. Griswold (B, '75P) is chairman of the board of Special Care, Inc., in Erdenheim, PA, a ministry for the aged and infirm begun by his wife in 1982.

Richard J. Manning (B) continues to serve Monmouth Presbytery as a member of the Council and vice president of trustees, as well as by doing supply preaching. In May, he and his wife, Emilia, enjoyed a visit to Scotland where they "learned much history touring Edinburgh, Glasgow, Aberdeen, the Orkney Islands, and Iona."

Elbert L. Nelson Jr. (B), now retired, bought a small ranch in Texas and is raising registered Polled Hereford cattle. He writes, "I am enjoying retirement and the ranch with all of its work."

W. Donald Pendell (B), now retired, is teaching a class titled U.S. Presidents: Their Lives and Wives at the senior center in Worthington, OH, and preaching at Lee Street Presbyterian Church in Marion, OH, where he served as interim pastor twenty-five years ago.

Class notes



funny you should remember

How often has a humorous anecdote or a one-line joke lifted you from a gloomy place where life seemed bleak and dull to a place where you could once again appreciate that "God's in His heaven, and all's right with the world"? The editors of *inSpire* want to share some of the Seminary's funnier moments with our readers, and so we add this new column, Funny You Should Remember.

The column can only be as good as its contributors though; thus, we request that if you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, please send them to us at Funny You Should Remember, c/o *inSpire*, P. O. Box 821, Princeton, NJ 08542-0803 or by email to inSpire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

The Great Clapper Caper

It must have been along about 1943 when the historic clapper caper again occurred. We can't blame it on World War II; nor had the fair women yet arrived on campus. This was way back when we had eating clubs. (Those over sixty-five years old surely remember the eating clubs. Some felt that the liberals were down at Benham, the intellectuals were at Calvin, and the athletes at Friars. I was a fundy at Warfield!) I digress.

As happened every year or two, the clapper for our bell was missing. Could it have been one of those Benham guys or maybe those who lived under the bell in Alexander? (I was on the fourth floor in Brown where our biggest caper was playing soccer in the hall at midnight. It reduced the tension of finals.) I digress again.

Well, Dr. Mackay gathered the entire student body in the largest room in Stuart Hall. In his no-nonsense style and with his hands characteristically clasped in front, he said, "Gentlemen! This campus cannot operate without the bell!" After much palaver, one astute student dared to stand up and offer, "Dr. Mackay, do you suppose some University students stole our clapper?"

To which Dr. Mackay responded, "Do you want me to believe that you men would allow those boys to come over here and steal your clapper?"
submitted by Arthur J. Wartes, Class of 1945

Also from Tom Cavicchia:

A student whose seat was in the back of the classroom complained to Dr. Norman Hope, professor of church history, that he could not hear the prayer at the opening of the class period. To which Dr. Hope replied, "That's alright. I wasn't speaking to you anyway."

Another student interrupted Dr. George Hendry's Intro to Reformed Theology lecture to ask a question. Dr. Hendry, visibly annoyed, responded, "You remind me of my children. As soon as Mrs. Hendry has put the soup on the table, they want to know what's for dessert." He then continued with his lecture.

Another reminiscence of Dr. Mackay:

Mrs. Mackay intercepted Sam Lindamood on the campus one day. "Mr. Lindamood," she said, "You know that joke you told me the other day? I told it to my husband last night, and he didn't get it. You have to exegete every joke you tell that mon!" (Unfortunately, Mrs. Mackay's delightful Scottish accent doesn't show up in print.)
submitted by Tom Cavicchia, Class of 1954

Leigh P. Taylor (B) and his wife, Marlene, spent eight weeks on Maui last fall where he was guest pastor at the Makawao Union Church. Taylor continues to serve on the Presbyterian Church (USA) General Assembly's Nominating Committee, representing the Synod of the Pacific.

1956 Robert W. Jewett (B, '57M)

writes, "Following retirement in July 1997, I served a six-month, part-time interim pastorate at Good Shepherd Presbyterian Church in Joppatowne, MD, and am currently full-time interim at the First Presbyterian Church in Westminster, MD."

F. Ray Riddle Jr. (G) writes, "I doubt that I really qualify as an alumnus. I only spent three months in the summer of '56 reading Isaiah and Jeremiah under the guidance of Dr. Howard T. Kuist. A truly great teacher! I loved that relaxed summer at Princeton—sweet corn, tomatoes, and ice cream every night. I preached in a different church every Sunday. I retired on January 1, 1984, and have been serving as chaplain of Hospice of Midland, in Midland, TX, ever since."

1957 Jane Frist (U)

published her first book of stories, memories, poetry, and line drawings titled *Montreat—How I Love You!* The book, written to honor Montreat's 100th anniversary, has been endorsed by Mrs. Billy Graham and former PCUSA moderator J. Randolph Taylor.

Kirk A. Hudson (B) is enjoying retirement but, he writes, "I have less free time than before! I am on the United Way Board of Utica, NY, president of Hope House—a hospitality house for street people, and parish associate at the First Presbyterian Church of Utica. I preach throughout Utica Presbytery, serve on its Committee on Ministry, am a member of the General Assembly Council of the Presbyterian Church (USA), and am president of Waterville Rotary Club in Waterville, NY. Etc., etc., etc!"

Class notes

Kayton R. Palmer (B) is enjoying preaching at former parishes and filling in on Sunday mornings.

Alden B. Pearson Jr. (B) writes, "I am in my fourteenth year in the executive recruiting business—my fifth and, I hope, my last, career!"

Harry R. Robinson (B) retired from Slateville Presbyterian Church at the end of 1997 and is now living in Millersville, PA. He is serving as stated supply at Chanceford Presbyterian Church.

Terrence N. Tice (B, '61D) was presented with a 640-page *Festschrift* titled *Understanding Schleiermacher: From Translation to Interpretation* at the 1997 annual meeting of the American Academy of Religion (AAR) and later at a gathering of colleagues in June. He writes, "I have retired to Estes Park, CO, to continue scholarly efforts, including a position as general editor of the Schleiermacher Studies Translation Series."

Alumni/ae Update

My father, Howard B. Osborne ('35B), played an important part in my decision to attend Princeton Theological Seminary. While he was not perfect, and we were clearly very different people, I respected him. Knowledgeable, thoughtful, and wise, he had read and pondered so many things. He was always interested in my intense theological questions, and he never gave me easy answers.

My dad lived what he preached and taught. Foreigners and strangers were always welcome in our home. Those not valued much in society were important. Vast societal problems, personal responsibility, and ethics mattered. I feel fortunate to have adopted many of the values that he possessed.

My father came to Princeton Seminary in the middle of the Depression. He left his home in Nebraska and took the train to the East Coast, far away from his family, his fiancée, and his way of life. (In those days, marriage while in seminary was out of the question. My mother, exhibiting values of her own, waited for him for those three, long years.)



Like my father, I left the familiar—in my case, a teaching position—and traveled to Princeton, where I had never been before and where I knew no one. As I walked up the steps of Brown Hall, I had the feeling that I was in outer space, all alone. In my aloneness, I remember thinking that if my dad had turned out to be so good after going through PTS, maybe it wouldn't ruin me either. Then I knew that I was definitely in the right place for the first time in my life.

My time at Princeton Seminary was rich; it was full of growth, learning, and maturing. I enjoyed the nurture of faculty and the friendship of other students. I was able to have a different practical experience each year and each summer because of the variety of field education opportunities.

After graduating from Princeton, I went on to be ordained by the Presbytery of the Twin Cities Area and to serve various churches in Indiana, Wisconsin, and Wyoming. Among those was the First Presbyterian Church in Torrington, Wyoming, the church my father had served in when I was a teenager, where my husband and I served as copastors from 1988 through 1997.

When my dad died suddenly this past summer, I realized even more fully how much my experiences at PTS had enabled me to have a close friendship with him these last twenty years. (After my mother died, he went on many trips with us. One of my favorite memories of him was when the two of us bungee jumped in New Zealand when he was eighty-three years old!) I miss him a lot, but I am grateful to God for the kind of person he was and for all I could share with him.

Julia Osborne Christensen ('78B) copastors the First Presbyterian Church in Elwood and the First Presbyterian Church in Tipton, both in Indiana. She has been a member of the Alumni/ae Association Executive Council since 1995 and is currently serving her final term as the representative for Region 10.

1958 John N. Bartholomew (B, '71D) was recently elected moderator of the Committee on the Office of the General Assembly (PCUSA).

Walter Mueller (M) and his wife, Janet, have retired to Tarboro, NC, where he is serving as a part-time interim pastor. His last full-time pastorate was in Pennsylvania where he served for twenty years while simultaneously teaching New Testament for Geneva College at the Center for Urban Theological Studies in Philadelphia.

1959 Ian Gillman (D), who retired from the Department of Religious Studies at the University of Queensland in Queensland, Australia, in July 1992, is still "very much involved in the affairs of the Uniting Church in Australia."

Robert L. Kelley Jr. (M) retired in June 1997 after forty-two years on the faculty of Pittsburgh Seminary. On May 28, 1998, he delivered the commencement address at Pittsburgh at the request of the senior class.

William B. Wilcox (B) writes, "I retired on October 1, 1998, to an old schoolhouse cottage on Lake Ontario, near Watertown, NY."

1960 Douglas Hall (B) has been interim pastor of the First Presbyterian Church in Elgin, IL, since September 15, 1997.

William J. Kirkman (B) writes from Ashland, OR, "I am retired as a minister, but I continue working as a marriage and family therapist and serve our local Presbyterian church as a parish associate."

Griffith C. Matthews (B), who received his basic interim training from the Interim

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Ministry Network, is currently interim pastor of the First Congregational Church (UCC) of North Berwick in North Berwick, ME.

Harry Wainwright (U) has served as pastor of Bristol United Methodist Church in Bristol, IL, since 1996.

1961 Gerald Borchert (M, '67D) is director of doctoral studies and professor of New Testament studies at Northern Baptist Theological Seminary in Lombard, IL. He is also serving as cochair of the Division of Study and Research for the Baptist World Alliance.

Alfred A. Glenn (b) is now professor emeritus of systematic theology at Bethel Theological Seminary in St. Paul, MN, and an adjunct professor at Fuller Seminary in Pasadena, CA.

Richard C. Hughes (B) is serving as interim pastor at Makemie Memorial Presbyterian Church in Snow Hill, MD.

Arvo E. Vaurio (B), though legally blind due to "age-related macular degeneration," continues working actively to help other people with low vision achieve a maximum quality of life.

1962 José C. Nieto (M, '67D), professor of religion and history at Juniata College in Huntingdon, PA, recently published *Religious Experience and Mysticism: Otherness As Experience of Transcendence* and *El Renacimiento y la Otra Espanã: Visión Cultural Socioespiritual* (The Renaissance and the Other Spain: A Socio-Spiritual Cultural Vision).

1963 Richard "Dick" B. Andersen (B) is celebrating the first full year of operating a homeless shelter in Elmhurst Presbyterian Church in Elmhurst, IL. He writes, "Initial resistance has become enthusiastic support and loyalty in both church and community. The shelter has averaged thirty-five people a night. The church is now initiating a campus outreach to Elmhurst College, which is only three blocks away, where PTS alumnus **Scott Matheney ('82B)** is chaplain.

Joseph P. H. Black (B, '65M) is the senior vice president of the American Physical Therapy Association. He and his wife, Marilyn Miller, live in Alexandria, VA.

Courtney A. Furman (M) was named to the M. Graham Clark Chair of Christian Nurture at the College of the Ozarks in Point Lookout, MO, where he is in his twentieth year of teaching.

Desmond V. R. Harvey (M) sends news from the United Kingdom: "Until recently I was working as a vicar in a very busy group of Anglican churches in South Wales, U.K. It is six years since my retirement as assistant principal chaplain in the Royal Air Force."

Elwood R. Schall (B) is interim pastor of Bangor-Roseto Presbyterian Church in Bangor, PA.

Donald L. Spencer (B) recently retired as executive director of the Western Maryland Area Health Education Center (which collaborates with and establishes partnerships in health professions to increase access to and to promote quality health care). He and his wife, Margaret, continue to live in Morgantown, WV, where he assists with the hockey program at West Virginia University.

1964 Richard Q. Ford (B) has recently published *The Parables of Jesus: Recovering the Art of Listening* with Fortress Press. The book, which represents the culmination of twelve years of work, builds on his experience as a clinical psychologist and psychotherapist to "articulate a new model for understanding seven of the longer narrative parables."

Charles E. Stenner (B) continues as interim pastor at Old Stone Presbyterian Church in Delaware, OH. He served as a commissioner to the PCUSA General Assembly in Charlotte, NC, in June.

Francis L. Strock (B) is chaplain at Lodge and Grove Health Care Centers, a part of Presbyterian Homes and Services, Inc., in Neptune, NJ.

1965 From "down under," **Graeme M. Griffin (D)** writes, "I have retired....For more than thirty years I have been teaching here in Melbourne in the field of pastoral care and pastoral theology with the Uniting Church Theological Hall and the United Faculty of Theology. I have also written extensively in the areas of death and grief, sexuality and pastoral care, history of pastoral care in colonial Australia, and an introduction to pastoral care. In my retirement, I keep a link with theological education as president of Melbourne College of Divinity and will spend the latter half of this year as a visiting fellow in theology at Murdoch University in Western Australia. At this stage I remain the only Australian member of the International Academy of Practical Theology. I keep up my roles as chairman of the National Health and Medical Research Council's Australian Twin Registry and of the Institutional Ethics Committee for the Anti-Cancer Council of Victoria. I also serve as coordinator of bereavement studies for the Australian College of Funeral Service (an industry body dedicated to education of members of the funeral industry)."

1966 Richard W. Fiete (B) is pastor of the First Presbyterian Church in Morgantown, WV, where he continues (after twenty years) to provide pastoral and prophetic leadership. He and the congregation work closely with **Charles M. Spring ('64B),** Presbyterian university chaplain at WVU.

Paul R. Ritter (M) retired at the end of June after more than forty-two years in the ministry. His last pastorate was at St. Stephen's United Church of Christ in Perkasie, PA, where he served for thirteen-and-a-half years.

Class notes

1968 Rudolph W. Coleman (M) recently celebrated thirty years as pastor of Mount Zion A.M.E. Church in Dover, DE. In May 1998, he retired from Delaware State University as both an instructor and director of religious affairs.

George Mooken (D) writes from India, "Since finishing my doctoral studies, I have visited Princeton only once—in 1977, as mentioned in my travelogue *America Revisited*. My fiftieth book, *Hassake to Hollywood,* was released recently.... If anybody is interested in any of my fifty books, I will be happy to send them! Though they do not have the quality of American books, they are not as expensive!"

take a bow

Eighty-nine-year-old **W. Carl Bogard ('36B, '42M)** was awarded the Lifetime Achievement Award in tennis by the Delaware Tennis Association on July 14, 1998.

George W. Forell ('43M) received the Wittenberg Award in Washington, D.C., in November 1997.

Robert Russell ('50B), pastor emeritus of Northminster Presbyterian Church in Columbus, OH, was named to the Higher Education Honor Roll by the Higher Education Program Area of the National Ministries Division of the PCUSA in Louisville, KY.

Charles A. Curtis ('73B) received the Tower Award from the YMCA in February 1998 and the "Others Award" from the Salvation Army in April 1998.

Steven E. Swerdfeger's ('73E) novel *Thursday's Child* was named a finalist in the 1997 Small Press Book Awards.

Walter M. Crofton Jr. ('84b) was selected by Austin Seminary's alumni association for 1997 distinguished service to the church.

Tzu-Yang Hwang ('86M) received the Gold Star Award from the International Biographical Center in Cambridge, England, and the "Millennium Hall of Fame" Award from the American Biographical Institute of the USA.

Linda Mercadante ('86D) received a yearlong sabbatical grant award, effective July 1, 1998, from the Christian Faith and Life Sabbatical Program of the Louisville Institute. Her project is titled "Anguish: A Perspective on the Difference between Sin and Victimization."

R. Ward Holder ('88B) earned the Gerald Cragg Prize for History for his doctoral dissertation—"John Calvin and the Grounding of Interpretation: The Circle of Scripture, History, and the Church"—from Andover Newton Theological Seminary in Newton, MA, in May 1998. He also won a postdoctoral teaching fellowship at Boston College for the fall.

William Lee Kinney ('91B) placed third in the 1997 *Pulpit Digest* 60th anniversary preaching competition.

Timothy Harrison ('95B) was one in the first group of candidates to receive the Certificate in Youth and Theology on April 30, 1998. The certificate program is administered by Princeton Theological Seminary's Institute for Youth Ministry, and the Seminary's Center of Continuing Education.

1969 Robert R. Goffrier (M) has activated a new web site for church ministries to armed forces personnel. Visit the site at www.olypen.com/robread.

Paul Mundschenk (b) taught a course—Beyond the Christian Exclusivist Bind: A Journey of Reconciliation with Hinduism and Buddhism—at the Graduate Theological Union in Berkeley, CA, in July 1998.

1970 William L. Bowers (B), pastor of Dundee Presbyterian Church in Omaha, NE, is on the board of directors of Presbyterians for Renewal.

James R. Edwards (B) writes, "After nineteen years as professor of religion at Jamestown College [in North Dakota], I am now occupying the same position at Whitworth College, my alma mater. Students and colleagues are wonderfully stimulating, and it is a very happy move." Edwards, who received a Pew-Gordon Research Grant, spent July 1998 in Princeton "holding out in the library doing research on the synoptic problem. [He is] increasingly uneasy with the Q-hypothesis, especially since it has become a quasi-gospel in some circles now...."

Tragic news from **Ralph Quere (D),** who writes that his daughter, Cyndie Camphouse, died on February 28, 1998, after a five-year battle with cancer. She leaves behind a loving husband and two children.

1971 Linda McCardle Jaberg (B) is currently serving as pastor of the Presbyterian Church of Thomas in Eighty Four, PA.

James Spickelmier (M) recently joined the staff of Bethel Theological Seminary St. Paul and San Diego as associate vice president for seminary development.

1972 David H. Johnson (B) has served as executive presbyter of the Presbytery of Cayuga-Syracuse since December 1, 1997.

1973 Wendy B. Boer (B) is currently serving part time at two small churches in West Jersey Presbytery: Janvier Presbyterian Church in Franklinville, NJ (a one-room country church) and the First Presbyterian Church in Gloucester City, NJ, a 150-year-old congregation in an urban area next to Camden. She is also a part-time chaplain at Memorial Hospital in Mt. Holly, NJ. Boer chairs the Committee on Preparation for Ministry for West Jersey Presbytery.

Last Memorial Day weekend, **Barbara Chaapel (B)** traveled to the Oklahoma panhandle to visit friends and to preach at the First Presbyterian Church of Beaver, OK. The tiny frontier

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church, organized in 1887, is too small to have a pastor, and a layman preaches most Sundays. As the first ordained Presbyterian minister in town for awhile, Chaapel was asked to baptize seven children whose parents had been waiting for them to receive the sacrament. "It was a wonderful weekend," Chaapel says, "made more special by the fact that the grandfather of the friend I was visiting had been pastor of the church in the first decade of the 1900s."

Charles A. Curtis (B) is senior pastor of Mt. Olivet Baptist Church in New York, NY. He is presently chair of the board of Partnership for the Homeless in New York City; he is past president of the Advisory Council of the Harlem Salvation Army. He is a member of the board of trustees of the NYC Police Foundation and a founder of the board of managers of the Harlem YMCA. He is also a member of the board of trustees of the National Baptist Convention.

Jim Mead (B), former pastor of University Place Presbyterian Church in Tacoma, WA, and vice moderator of the 210th General Assembly (1998), was unanimously elected executive presbyter of Pittsburgh Presbytery. He began this new ministry in November 1998. **Jack Lolla ('80B, '94P),** who chaired the three-year self-study and executive search committee for the presbytery, cited Mead's track record in the areas of congregational evangelism and racial ethnic ministries as key factors in his call. Lolla said, "Jim and this committee believe that he is being called by God to lead Pittsburgh Presbytery."

Graham Patterson (B, '74M) is interim pastor of Overbrook Presbyterian Church in Richmond, VA. He has been in spiritual direction since 1980, and since 1992 has been a spiritual director himself. He has taken up music as an avocation: he studied cello (for the first time) for five years while serving a church in Durham, NC, and played clarinet recently at a Union-PSCE chapel service. His wife, **Claudia Wolfe Patterson ('76B),** is an Episcopal priest and serves as rector of Holy Comforter Episcopal Church in Richmond.

Alex Wales (B) had a book of sermons titled *Chain of Command* published in the Pentecost Series (Cycle C) by CSS. He is in his twelfth year as pastor of the First Presbyterian Church in Warrensburg, MO. He facilitates a grief group at a local hospital and cochairs the hospital's ethics committee. He also moderates Heartland Presbytery's Worship and Fellowship Committee and is chair of the Heartland Presbytery Foundation. He invites classmates to email him at fpc@iland.net.

1974

Joseph Devlin (M), professor in the Department of Religion at LaSalle University in Philadelphia, was a featured speaker at a symposium titled "Israel at 50: Striving for Religious Harmony: The Catholic Church and the State of Israel." The event was sponsored by the Catholic-Jewish Institute of Understanding, an offshoot of the Jewish Community Relations Council (JCRC) and the Interreligious and Ecumenical Affairs Department of the Diocese of Camden, NJ.

Robert J. Elder (B) writes, "I am a part of **Bill Carter's ('85B)** homiletical feast group, whose book of sermons on stewardship was published by Geneva Press this fall."



Mary M. Westall Large (U) has moved to Brandon Wilde Life Care Retirement Community in Evans, GA, and has joined Covenant Presbyterian Church.

1975

Robert B. Culp (B, '92M) emails that he is currently serving as pastor of the First Presbyterian Church of Howard County in Columbia, MD. He and his wife, Kathy, celebrated their twenty-sixth wedding anniversary in March.

N. Dean Evans (E) is currently serving as interim rector of Holy Trinity Episcopal Church in West Chester, PA.

N. Anthony Winter (E), deputy head of Kingswood College, University of Western Australia, in Perth, also serves as chair of the Presbytery of Perth in the Uniting Church in Australia, Synod of Western Australia.

1977

Jeff Erb (B) and fellow classmates **Bruce Comiskey (B), Jon Lange (B), Dick Mahoney (b), Dave Moore (B),** and **Jon Pyne (B)** got together last year in Stowe, VT, for some skiing and reminiscing.

Elizabeth Johnson (B, '87D) joined Columbia Theological Seminary's faculty

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Dusty Books?

Donate them to the 1999 Princeton Theological Seminary booksale. The sale, which will be held March 17,18, and 19, is sponsored by the Student Government Association's Stewardship Committee. Proceeds from the sale benefit needy seminaries around the world.

Subjects especially needed are: theology, religion, biblical studies, church history, and literature. Contributions are being accepted now through March 15, 1999. If you are local, drop books off in the foyer of the double doors behind the Mackay Campus Center between 8:30 a.m. and 4:30 p.m.; if you are not local, call Mac Schafer at 609-514-1664.

this fall as a professor of New Testament in the Biblical Studies Department.

James David Miller (B), pastor of the First Presbyterian Church in Tulsa, OK, received his Ph.D. in New Testament Studies from the University of Edinburgh, Scotland (New College). In 1997, Cambridge University Press published his doctoral thesis, "The Pastoral Letters As Composite Documents," in the Society for New Testament Studies (monograph series).

Steve Wigall (B, '78M) had great cause to celebrate last spring. Not only did he receive his Th.D. from Boston University School of Theology, he also celebrated his twenty-fifth wedding anniversary with his wife, Lolly.

1979 Richard E. Carter (b),

an associate professor at Concordia University in St. Paul, MN, has been coordinating the university's preseminary program since last fall.

George J. Kroupa III (B) is still serving as an associate professor of education at Virginia Theological Seminary. He was also a member of the National Design Team of the Episcopal Church's National Conference on Children's Ministry, held in October 1998.

1980 George Cladis (B)

is now pastor of Noroton Presbyterian Church in Darien, CT.

Charles W. Marvin (M) retired as captain in the U.S. Navy Chaplain Corps on March 31, 1998. He has been appointed ecclesiastical endorsing agent for the Assemblies of God Commission on Chaplains in Springfield, MO.

Richard L. Sheffield (B) is working on a D.Min. at Louisville Presbyterian Theological Seminary.

Anglican priest **Gilbert A. Thompson (E),** a resident of the Bahamas, has been appointed archdeacon with responsibility for the West-Central Archdeaconry, which includes a number of parishes in New Providence, and the parishes in Andros and the Berry Islands.

1981 L. Lang Brownlee (B)

returned to the University of Indianapolis this fall as visiting assistant professor of philosophy.

Thomas P. Sullivan (B) is now director of spiritual life and volunteer programs at Babson College in Wellesley, MA.

Peter Thompson (B) received his Doctor of Ministry degree from Louisville Presbyterian Theological Seminary on May 17, 1998.

1982 Karen Haak (B)

emails the following: "I left St. Mary's Health Services in Grand Rapids, MI, last year after being on extended medical leave. I have developed complications from the radiation therapy I had when I was in seminary. It took four hospitalizations and lots of therapy to discover that my autonomic nervous system doesn't work right. As a consequence, my heart races and my blood pressure rises unless I work out regularly. Exercise has become not just a good thing to do but a must. I have come to Troy, OH, as interim pastor [of the First Presbyterian Church] and am loving it. It is good to get back to regular worship leadership and preaching to one congregation. I also appreciate even more the pace of my life. I miss the excitement of a busy inner city ER, but I like the quiet of a small town and the creative energy of a congregation preparing for a new pastor. The former pastor was here twenty-six years. This is a 185-year-old church, but there have only been three pastors that this congregation remembers. We're having fun!"

1983 Ron Beebe (B)

emails, "I am beginning my ninth year as senior pastor of Amherst Community Church in Amherst, NY. I began the doctoral program in counselor education at the State University of New York at Buffalo in the fall. Otherwise, life is simple!"

David R. Bell (B), a statistician in the School of Public Health at the University of California, Berkeley, has been listed in the *International Who's Who of Professionals* for two consecutive years.

Maureen J. Morris (B) is serving as supply associate pastor at Woods Memorial Presbyterian Church in Severna Park, MD.

1984 Taeho Ahn (M)

writes, "My congregation [True Light Presbyterian Church] moved to Tenafly, NJ, on May 1, 1998. We are going to build a new church building in Teaneck, NJ, within three years."

Rebecca Price Janney (B) recently published *Great Stories in American History* with Horizon Books. The thirty-eight stories in the text "attest to the fact that God has blessed and continues to bless a nation conceived in his love and likeness."

Cesar A. Lopez (E) is teaching religion at the Interamerican University of Puerto Rico, Aguadilla Campus.

John McColl (B) is now living in Taitung, on the southeast coast of Taiwan, where he is working with aboriginal churches in the areas of evange-

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lism, spiritual formation, and leadership development.

J. Jane Powell Mills (B) writes from Montana, "I am in my third year as stated supply of Harlem Yoked Parish (PCUSA and United Methodist) in this very interesting four-culture area and am enjoying my son's family, which includes three grandchildren living just down the street!"

Phil Olson (B) writes, "We had a great time in Decatur, Georgia, from April 26 through May 6, 1998, with Darrell Guder and Ben Johnson facilitating the Thompson Scholar Program in Evangelism at Columbia Theological Seminary. Sixteen PCUSA pastors including seven PTS grads (left to right)—**Steve Matthies ('92B), Eric Peterson ('90B), Michael Wilson ('96B), Ken Onstot ('79B, '97D), Kim Skilling ('85B), me, and Tom Abbott ('90B)**—listened to lectures, challenged and encouraged one another in small groups, conducted research, and wrote papers on evangelism. Each of us returned to our churches with an enhanced passion for sharing the Good News of Jesus Christ with our congregations, the community, and the world."



Barbara E. Price Patton (B) writes, "I am no longer serving at St. Andrew's Presbyterian Church in Waterloo, IA. I am taking a one-year sabbatical to redirect my energies and discern God's call."

S. Brian Stratton (B, '97D) is the Witherspoon Fellow in Science and Religion at Washington University in St. Louis, MO.

1985 Deborah G. Brincivalli (B, '95P)

has been elected moderator of the Synod of the Northeast. She says, "God does work and move in mysterious ways to be sure. I have especially promised to serve with 'energy, imagination, and love.' "

Jamie Miller (B) was recently installed as pastor/head of staff of Sunnyside Presbyterian Church in South Bend, IN. Having spent the last eight years as pastor of the First Presbyterian Church in Ottawa, IL, he is now just thirty-five miles from Michigan City, IN, where he began ordained ministry as assistant pastor thirteen years ago. He says, "I'm back home again!"

Katherine Jameson Pitts (B), pastor of Salina Mennonite Church, is being ordained to ministry in the Mennonite Church.

1986 David F. Judd (B)

is associate pastor of Winter Park Presbyterian Church in Winter Park, FL. He is also a posttreatment survivor of malignant melanoma (skin cancer).

P. Wayne Osborne (B) is an executive administrator at Joseph E. Brooks and Associates. He is also serving as an elder at the First Presbyterian Church in Stamford, CT.

Russell Sullivan (B) has been called as pastor of Neshaminy-Warwick Presbyterian Church in suburban Philadelphia. In 1997, he received his Doctor of Ministry degree from Columbia Theological Seminary. He and his wife, Myriam Kamar, have two children.

1987 In May, Timothy W. Crowley (B)

graduated magna cum laude from Syracuse University College of Law with the J.D. degree. He is now practicing law in Madison, CT.

Julie Johnson (B), associate director of spirituality programs at Columbia Theological Seminary in Decatur, GA, received her D.Min. degree from that seminary on May 17, 1998.

Geoff Kohler (P) emails, "Just celebrated our one-year anniversary as a new chartered church. Marketplace Community Church (PCUSA) gets its name from Acts 17 where Paul goes into the marketplace to present the Gospel. On any Sunday, about a third of our gathered congregation comes from no faith background at all. There is a Q & A time at the end of every service. Kind of like taking ordination exams every week!"

David P. Welton (B), a piano tuner who has sung in the Princeton Seminary Choir, is now serving as associate pastor of Princeton United Methodist Church. His wife, Rosemary, is currently enrolled in the Seminary's M.Div./M.A. program.

1988 Anna Carter Florence (B)

joined Columbia Theological Seminary's faculty this fall as an instructor in preaching and worship. She continues as a doctoral candidate at Princeton Seminary.

This fall **Carl Lammers (B),** pastor of the United Presbyterian Church in Blue Rapids, KS, and members of his congregation celebrated the sixth anniversary of "Bible Blast"—a Wednesday after school ministry. "Bible Blast," which is staffed primarily by senior citizens in the church, consists of free play, songs, Bible instruction, snacks, and Bible stories.

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our Alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm



Joan Irminger McKenzie (B) received her Ph.D. in communications studies from the University of Kansas in 1997. Her dissertation involved the study of the manner in which pastors communicate with parishioners of different ages.

Robert P. Mills (B), who is the associate editor of *The Presbyterian Layman,* has recently published his first book, titled *Whom Alone We Worship and Serve: What the Bible Teaches about God,* with PLC Publications.

Susan Ryder (B), and her husband, **Bob (B),** email, "Since 9/97, we have been living a 'normal' life as copastors of New Covenant Community, a new church development in Normal, IL, on the campus of Illinois State University. Our church is triune—PCUSA, UCC, and Disciples of Christ—so we are busy with lots of meetings! We love our congregation, and we love working together!"

1989 James Banks (B)

is inviting thousands of people to church through the media of print and radio advertising. Banks, pastor of Mt. Bethel Presbyterian Church in Durham, NC, began writing religious advertising when the Presbyterian church he served suffered a 25 percent membership loss through a local corporate transfer. The ads have attracted attention in the United States, Canada, and Australia. They are used primarily by churches seeking to improve visibility in their communities and are marketed through The Church Ad Project. Titles of Banks's portfolios include *The Church Ad Portfolio, Ads for Evangelism,* and *Radio Ad Ventures.*

I. Ranfurly Brown (E) is busy as archdeacon of East Central Bahamas, administrative assistant to the Bishop of Nassau and the Bahamas, and rector of Christ the King Anglican Church in Nassau.

O. Elaine Hinnant (B) is associate pastor of Park Hill Congregational (UCC) Church in Denver, CO. She has dual standing with Denver Presbytery and the Rocky Mountain Conference of the United Church of Christ. This fall she acted as senior pastor of the congregation while her colleague was on sabbatical.

1990 Thomas Carr (B)

is assistant professor of philosophy and religion at Mount Union College in Alliance, OH.

Edward D. Harper (B) earned a doctorate in adult and higher education at Columbia University in New York City on May 20, 1998. He is presently a chaplain at The Center for Hospice Care in Glen Ridge, NJ.

Having served for eight years in Montana, **Kerry E. Holder (B)** has accepted a call as senior associate rector of The Church of the Nativity (Episcopal) in Huntsville, AL.

Won W. Lee (B), an ordained minister in the Korean Presbyterian Church in America (KPCA), is an assistant professor at Calvin College in Grand Rapids, MI.

O. Hunter Roddey (B) continues as a chaplain at Presbyterian Hospital in Charlotte, NC. His wife, **Susan (B),** is now a pastoral counseling resident at the Presbyterian Samaritan Counseling Center, also in Charlotte.

Timothy D. Son (B, '91M) was installed as pastor of San Dol Presbyterian Church in Pine Brook, NJ.

1991 John R. Bowen (B)

is living in Idaho, where he serves as associate pastor of Boone Memorial Presbyterian Church, with his wife and three sons.

Karla Endicott (B) is serving as stated supply pastor of Ozark Presbyterian Church in Ozark, MO.

Elizabeth A. Hassell ('91P), a member of the religious community of the Presentation of the Blessed Virgin Mary of Staten Island, NY, has been appointed director of campus ministry at Villanova University in suburban Philadelphia.

Allen C. Jergenson (B) is pastor of the First Presbyterian Church of Foley in Foley, MN. He is also chair of the Presbytery of Minnesota Valleys' congregational growth and development team, which is working with new church development, church redevelopment, and church revitalization in the presbytery.

William Lee Kinney (B) was selected to cochair the State of Arkansas Welfare Reform Program for Jefferson County. In addition, six of his sermons were published in the August/September issue of *Clergy Journal.*

Jo Ann Knight (M), a U. S. Army chaplain, moved to Fort Knox, KY, in July where she is serving as the deputy installation chaplain.

Carol Miles (B) led a conference titled "Through the Eyes of Eve: Biblical Perspectives on the Nature of Women" that was held in Schooley's Mountain, NJ, in April 1998. The conference was sponsored by the Justice for Women group of Elizabeth Presbytery.

Class notes

Anders P. Pedersen (B) is serving as a chaplain for the federal prison system in Oregon.

Richard A. Price (B), now in his seventh year at the First Presbyterian Church of Big Flats in Elmira, NY, writes, "Attendance and membership have steadily grown. Younger families have started to come."

Susan C. M. Scott (B) is director of pastoral care for The Hewitt Organization, a nursing home corporation based in Shelton, CT.

1992 W. Annette Joh (B) is an assistant professor in social studies at Bard College in Annandale-on-Hudson, NY.

Denise Rogers (B) is the executive director of an international human rights organization, which she founded in 1993, called Montana Hate Free Zone. The purpose of the organization is to encourage individuals and communities to focus on their similarities using the arts to achieve that goal.

This fall **Carol A. Scheppard (B)** joined the philosophy and religion department of Bridgewater College in Bridgewater, VA, as an assistant professor for the academic year 1998-99.

Vincent A. van Breda (M) emails the following question: "Is there anybody out there from '91–'92?"

1993 Marnie Mullen Crumpler (B) was recently named chaplain at Peace College in Raleigh, NC. She is the first person to assume the Dr. William Compton Bennett Chaplaincy, which was recently endowed with a $250,000 gift from Perry and Dukie Sloan of Durham, NC. In addition to her duties as chaplain, she will serve as director of church relations and as an instructor in religion.

Gary Sallquist (B) is now vice president of the division of higher education for PhilanthroCorp, a national planned giving outsource firm for the Christian community.

Steve Sullivan (B) writes, "I am working as a hospice chaplain in Arkansas and have my own banana distribution business."

1994 Jack (John) M. Brown (B) emails that he is serving as director of youth and family ministries at the First Presbyterian Church in Tulsa, OK, where he lives with his wife, **Sharon Garlough Brown ('94B),** and their three-year-old son, David.

Martha P. Campbell (B) is serving as interim pastor of Winslow Presbyterian Church in Winslow, AZ. The church is yoked with two Navajo Presbyterian churches—Lueppe Presbyterian Church and Indian Wells Presbyterian Church—on the reservation.

Judith Cuthbertson (B) was elected moderator of Wyoming Presbytery's Committee on Ministry in September 1997.



Acting President of Columbia Seminary James Hudnut-Beumler with three new faculty members (left to right) Elizabeth Johnson ('77B,'87D), Christine Yoder, and Anna Carter Florence ('88B).

Thomas Hickok (B) writes that he is now working as the community outreach program manager for AIDS Interfaith Residential Services (AIRS), located in Baltimore, MD. AIRS provides housing and support services for homeless people who are HIV+ or have full-blown AIDS. His new address and phone number are: 4315 Underwood Road, Baltimore, MD 21218. 410-467-8883. His email address is: thomas@toad.net.

Linda J. Jaymes (B) is serving as the first woman pastor of Olivet-Covenant Presbyterian Church in Philadelphia, PA.

Melissa May Rogers (B) is now an at-large member of Detroit Presbytery and is completing a CPE extended unit in Toledo, OH, at Samaritan Counseling Center.

Christine Roy Yoder (B) joined the faculty at Columbia Theological Seminary this fall as an instructor in Old Testament language, literature, and exegesis. She continues as a Ph.D. candidate at Princeton Seminary.

1995 Sara C. Batson (B) is serving as assistant rector of The Church of the Redeemer in Bryn Mawr, PA.

Byron E. Brought (B) was ordained an elder in the United Methodist Church at the Washington National Cathedral in June 1998. He has been appointed as senior pastor of Memorial United Methodist Church in Silver Spring, MD.

Dustin W. Ellington (B) is associate pastor for youth and young adults at the First Presbyterian Church of Visalia in Visalia, CA. He is also chair of the Committee on Preparation for Ministry and president

of Presbyterian Youth Leaders Fellowship of the Presbytery of San Joaquin.

Jennifer George (B) is a Ph.D. candidate in systematic theology at Princeton Theological Seminary.

Yong Hwan Kim (B) began the Ph.D. program in biblical studies at the Graduate Theological Union at Berkeley this fall.

Maryann McFadden Meador (B) is serving as minister of parish life at the Second Congregational Church (United Church of Christ) in Rockford, IL.

Rina L. Terry (B) was ordained an elder in full connection of the Southern New Jersey Conference of the United Methodist Church on June 10, 1998. She is the first woman to serve as pastor of Ballard United Methodist Church in Asbury Park, NJ. In addition, her congregation is yoked to Oceanport United Methodist Church, which she also pastors.

James R. Wilken (B), pastor of Chillisquaque Presbyterian Church in Potts Grove, PA, spent the summer of '98 as one of the leaders of Northumberland Presbytery's first summer mission team, which rehabilitated houses in the Adirondacks in New York State.

Weddings & Births

Weddings

Lola M. Shiflet to Bryant Mays Kirkland ('38B), May 30, 1998
Betsy Denise Ferguson to John Cheyenne Wilbur ('79B), September 6, 1998
Janet S. Weathers to Ronald E. Cobb ('88B), July 3, 1998
Tsitsi V. Himunyanga-Phiri to Robert D. Higgs ('93B), April 19, 1998
Robin Miller ('93B) to Carlos Curras, August 15, 1998
Mary Austin ('94B) to Carl Smith, September 12, 1998
Melissa Anne May ('94B) to Jim Rogers, July 3, 1998
Staci Lee Ciula to Timothy Donald Roberts ('95B), May 10, 1998
Cathleen D. Bunting ('96B) to Harry J. Arble, February 1, 1998
Tiffany L. Nicely ('96B) to Christian G. Holleck ('95B), August 23, 1997
Karol L. Van Wulfen ('97B) to Matt Matejko on July 11, 1998
Sonya Myles to Timothy Sloan ('98B), June 28, 1997

Births

Ethan Burdette to Deborah M. and James C. Pannell ('81B) on June 1, 1998
Peter Matthew adopted by Anita Miller Bell ('83B) and Gregory Bell on February 25, 1998
Paul Allen to Lynne A. and Wesley D. Avram ('84B) on December 18, 1997
Jordan Kathryn to Liz and Stephen Heinzel-Nelson ('85B), on January 27, 1998
Abigail Grace to Katherine Jameson Pitts ('85B) and Ken Pitts on February 13, 1995
Leah Beth and Benjamin Davis to Amy Beth Hankins-Griffith and Guy D. Griffith ('86B) on April 26, 1998
Elyse Beth King-Guffey to Cynthia M. King-Guffey ('88B) and Alan B. Guffey ('86B) on May 13, 1998
Joshua Wesley to Lisa and Keith Brewer ('87M) on May 21, 1998
Ford to Mary Hammond Atkinson ('88B) and Clark Atkinson on January 5, 1998
Emily Marie to Rhonda and Michael Gehring ('88B) on August 15, 1998
Elizabeth Lawrence to Miriam Lawrence Leupold ('88B) and Glenn D. Leupold ('88B) on April 7, 1997
Benjamin Alan to Amy and L. Robert Nelson ('89M) on April 21, 1998
Caroline Amelia to Susan Roddey ('90B) and O. Hunter Roddey ('90B) on June 14, 1998
James Grayson to Lori and Albert L. Gillin ('92B) on July 2, 1998
Abigail Leslie to Laurel and David Whitford ('92B), July 12, 1998
Emma Ann Lapsley Bezilla to Jacqueline Lapsley ('94B) and Greg Bezilla on January 13, 1998
Mark Jacob to Jeannine Frenzel-Sulyok ('95B) and Peter Sulyok ('80B, '81M) on August 11, 1997
Noah Jans to Karen Harrison ('95B) and Timothy Harrison ('95B), on August 12, 1997
JungYi to Mari Kim-Shinn ('95B) and David Kim-Shinn ('97B), on August 26, 1998
Adria Joy to Abiola and Adrian Backus ('97B) on May 27, 1998
Mayim Rebekah to Toni and Matthew Stith ('98B), on August 18, 1998

1996

Dan Baumgartner (B) is associate pastor of Knox Presbyterian Church in Minneapolis, MN.

Heather Brown-Huston (B) completed her second-year CPE residency on August 31. She has received a call as associate pastor for pastoral care and membership development at the First Presbyterian Church in Davenport, IA. Her husband, **Stephen Huston ('97B),** who completed his first-year CPE residency, received a call from the same church as associate pastor for youth and mission.

Amy Flack (B) writes, "I was ordained on February 1, 1998, in my home church in Annapolis, MD, and am now pastoring two Presbyterian churches [the First Presbyterian Church and Trinity Presbyterian Church] in Avon, SD."

Tiffany Nicely Holleck (B) is the associate pastor of University Presbyterian Church, which is just eight miles away from Mt. Hope Lutheran Church in Pontiac, MI, where her husband, **Christian G. N. Holleck ('95B),** is pastor.

Robert B. Letsinger (P) is serving as mission consultant and parish visitor at Wayne Presbyterian Church in Wayne, PA. He is also the director of educational services for Urban Promise at Camdan Forward School.

George Liacopulos (D) is the parish priest at Holy Trinity Greek Orthodox Church in Egg Harbor Township, NJ. He is also an adjunct professor in missiology at Holy Cross and St. Vladimir's.

Class notes

On the Shelves

On the Shelves features book recommendations from a variety of Princeton Seminary faculty and staff, with the hope that these suggestions will help alumni/ae choose books that contribute to their personal and professional growth.

From Abigail Rian Evans, associate professor of practical theology and academic coordinator of field education

Victims and Sinners: Spiritual Roots of Addiction and Recovery, by Linda A. Mercadante ('86D): Louisville, KY: Westminster John Knox Press, 1996. In the last several decades, the use of the word sin in relation to addiction is almost forbidden in theological circles. Since the medical model for addiction has been widely embraced and the Twelve-step approach of Alcoholics Anonymous so uniformly successful, the church by and large has been relegated to a supportive or judgmental role. Mercadante puts the topic of addiction (most specifically alcoholism) back onto the theological agenda by arguing that addictive behavior is more accurately and helpfully described as sin. (However, a less moralistic and judgmental definition of sin than is typical is offered, and the stereotypes of both concepts are eschewed.)

What she is advocating is averting a medicalization of all human behavior and avoiding the false dichotomy of an analysis of the human predicament as either a failure of will or a responsibility-free disease model. Mercadante puts forth a full-bodied definition of sin that does justice to the reality of the human predicament and avoids the conceptual confusions that she argues are a result of the current addiction model. It is only as we understand our problems as rooted in sin that we can experience complete restoration through God's grace and the church can take its rightful place in helping those in the throes of addiction. What is less clear, however, is if the substitution of terms would in fact change the treatment of addiction. In summary, this is a landmark book for anyone in the addiction field, especially those with a theological bent.

Spiritual Aspects of Health Care, by David Stoter. London, England: Mosby Press, 1995. This book, written by an experienced hospital chaplain in England, provides timely guidance for health care professionals concerning spiritual needs and care at a time when spirituality is entering the mainstream of medical practice and education. This is not a closely argued, academic text (there are some footnote errors), but still it is charting new territory. The author demonstrates sensitivity toward religious and moral plurality, which is essential in working with diverse patient populations. The concept of spirituality is distinguished from that of religion. Several definitions of spirituality are combined. Stoter describes it as a unifying force that integrates and transcends the physical, emotional, and social dimensions of human experience. The needs of caregivers are also included in his paradigm for spiritual care. Their belief systems are acknowledged while Stoter cautions against imposing those belief systems on others.

This is a very practical book that is best used in a continuing education setting for health care professionals who are just beginning to reflect on the need for spiritual care. It is probably not for those experienced in this field. The writing is clear and accessible, and the book lends itself to group use as well as to individual reflection. Each section is accompanied by "exercises" that an individual or a group can do.

James P. Smollon (B), a family therapist and crisis intervention specialist for Somerset County, NJ, received his Master of Social Work degree from Rutgers University in May 1998.

Mark Watson (B) was ordained in the PCUSA in November 1997 and is serving as associate pastor to students at El Montecito Presbyterian Church in Santa Barbara, CA.

Christian Zebley (B) and his wife, Kay, continue their mission work at Zenrinkan (Good Neighbor Christian Center) in Morioka, Japan. Their work includes English instruction to people of all ages, the development of youth and youth ministry at the center, and worship and visitation. They hope to develop a pastoral counseling program at the center, as well as a Habitat for Humanity chapter in Morioka.

1997

James Wilson Miller (B) is pastor at the St. Peter's by the Sea Presbyterian Church in Rancho Palos Verdes, CA. He is helping to start the first Presbyterians for Renewal summer camp in California.

Ferdinand Suleeman (M) writes from Jakarta, Indonesia, "Since graduating from PTS, I have been back at my old parish that I have been serving for eighteen years."

Karol L. Van Wulfen (B) completed the Master of Social Work degree at Rutgers University in May 1998, and will pursue an S.T.M. degree at Lutheran Seminary in Philadelphia during the coming year.

1998

Paul Middleton (M) is serving as assistant minister at St. Giles Cathedral, the church that John Knox pastored, in Edinburgh, Scotland.

Ronald E. Stoker (B) is serving as pastor of Westminster Presbyterian Church in Natchez, MS. He writes, "My experience in Natchez is quite promising. My wife, **Dawn ('96B),** has also been called to a church just twenty-five miles from the manse. All in all, we have been very blessed with beautiful people and opportunities that have come our way. Remember that as a 'connectional' church you will always find a friend in the State of Mississippi."

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every month and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

Dwyn Mounger: A Church's Litany of Remembrance

"It just couldn't be a typical summer Sunday," said Dwyn M. Mounger ('65B), pastor of the First Presbyterian Church in Oak Ridge, Tennessee.

The Sunday to which he was referring was August 6, 1995, the fiftieth anniversary of the dropping of the atomic bomb on the city of Hiroshima, Japan. The devastation that resulted is all too familiar—eighty thousand people were killed, and many of those who survived the blast were crippled, burned, or suffered radiation sickness. And Oak Ridge played a part in the tragedy.

Located in east Tennessee, Oak Ridge was secretly organized by the government during World War II as part of the Manhattan Project, which developed atomic energy as a weapon of war. It was Oak Ridge that provided all of the enriched uranium-235 for the bomb that destroyed Hiroshima.

To commemorate the anniversary, Mounger wrote a "Litany of Remembrance" for a service that featured music centered on the theme of peace and included the celebration of the Eucharist. The litany, Mounger says, remembered victims of all wars and gave thanks for friendships that continue to strengthen among previously estranged nations.

The litany has been used during the congregation's annual Hiroshima Remembrance Day service each year since, with some revisions to accommodate the political realities of the time. For example, in this year's service, Mounger added the line "...and especially from international nuclear arms competition, recently rekindled by the actions of India and Pakistan."

This year's litany also included a poignant, true story titled "The Charred Lunchbox," which was written and illustrated by the Komyo Gakuen Nursery School in Hiroshima.

During the service, children from the congregation rang a miniature replica of Oak Ridge's International Friendship Bell, which was installed in a pavilion in A. K. Bissell Park in May 1996.

Cast in Kyoto, Japan, the four-ton, bronze bell symbolizes the "friendship and mutual regard that have developed between Oak Ridge and Japan," says Mounger. "It further serves as a symbol of our mutual longing and pledge to work for freedom, well-being, justice, and peace for all the peoples of the world for years to come."

Mounger, who admits his passion for history, takes to heart Santayana's warning that those who forget the past are destined to repeat it. "We need to remember the past, even the painful things," he says.

Another of Mounger's passions is travel, and he has led eleven ecumenical overseas tours to China, the Middle East, and eastern and western Europe. He has led worship services in Jerusalem and at Auschwitz, site of a World War II death camp. He has helped raise money to repair a dilapidated school that the Hungarian government had returned to a church in Budapest that he once visited. In his sermons, he speaks both passionately and eloquently of the places where he has been. "Part of being a Christian," he says, "is accepting the responsibility to stand up and speak out against evil."

First Church elders Jack Davidson and Anna George Dobbins with Dwyn Mounger at the International Friendship Bell, A.K. Bissell Park.



When Mounger arrived at the First Presbyterian Church in Oak Ridge in June 1995, the congregation had already shown itself to be dedicated to such activism. In the 1950s when the Civil Rights movement was underway, a group of church representatives (and other citizens) worked to break down barriers that kept Blacks from being served in local theaters, barber shops, and restaurants. In the late 1960s, during the height of the Vietnam War, church members planned and produced a controversial antiwar play titled *The Milestone*. In this decade, the church has been actively engaged in providing sanctuary to refugees from all parts of the world including Vietnam, Poland, Ethiopia, and a Kurdish community in Iraq. It has encouraged interracial dialogue through forums and retreats and has brought young people both from Chicago and from Ireland—Catholics and Protestants—to Oak Ridge to work toward reconciliation.

"Activism isn't something that I brought here," says Mounger. "I have had to hustle to keep up with my congregation."

According to Elder Charles Hadden, who was chair of the church's Pastor Nominating Committee, what Mounger brings to Oak Ridge is his "devotion to a ministry of caring for people's spiritual needs with a wealth of knowledge of religious history and theology.... He shows great compassion and humility." In fact, his congregation's spiritual nourishment is of primary concern to Mounger, who says, "What I hope for the members of my church is that they will continue to grow spiritually, to hold up the light of Jesus Christ, and to continue good witness." ▮

outStanding in the field

Clara's LEGACY

A Father's Response to a Daughter's Disability

Like many students who pass through Princeton Seminary's doors, Young Chul Hong traveled a circuitous and sometimes painful path to arrive where he is today.

Hong left his home in Korea to come to the United States in 1968 to pursue his education in architecture. However, his plans changed dramatically with the birth of his daughter Clara in 1974. Clara was born with profound mental retardation.

"At first I prayed for healing," Hong recalls. But his daughter's disability persisted. When the healing took place, it was not within the child but within the father. "I grew to trust God in this," Hong says. "Her healing became secondary as I experienced a conversion. When I experienced that, I wanted to pass it along."

In 1978, while continuing to practice as an architectural consultant, he enrolled in New England Bible College at night. It was during his three years there that he decided to attend seminary and to become a minister. Hong entered Princeton Seminary in 1984. "I wasn't the best student," he says, "but I did receive excellent training."

Upon graduating with his M.Div. degree in 1987, he started a Korean-speaking congregation at the Prince of Peace Lutheran Church in West Windsor, New Jersey, and served as pastor of that congregation for seven years. It was then that he began to consider focusing his ministry on those with disabilities.



Coincidentally, one afternoon in July 1987, his sister called from Flushing, New York, and told him about a group of forty people with disabilities in her area who were praying for a minister to pastor them. Would he consider being that person?

For Hong, this seemed like an answer to his prayers regarding the direction of his ministry. He accepted the call.

When he arrived in Flushing, however, he was faced with what seemed like unsurmountable challenges. They had neither the vehicles nor the equipment necessary to attract and accommodate people with a variety of disabilities.

Not one to be discouraged, he sought help from a well-known Korean Christian singer named Sun Young Kim, who also happens to be blind. She and a Christian singing group started by some of the elders in the congregation hosted a concert that raised enough money to purchase the van used today to pick up those who would be otherwise unable to attend services.

The plan worked, and the number of members both with and without disabilities grew.

However, there were many additional problems that Hong encountered in the early stages of pastoring this church. "They were practical, but important, problems," he says. Problems like how to transport the increasing number of wheelchairs up the numerous steps leading into the Fellowship Hall; how to find someone to sign in Korean for deaf members of the congregation; and how and whether to have a "handicapped-persons church" at all.

This last issue is the one that has been the most challenging for Hong.

"I struggled at the beginning with theological reflections on such a church," he says. "In the Bible, I don't think people with disabilities are intended to be separate. They are clearly a part of the Body of Christ. And many do not want to come to a special church. They want to be included just like everyone else.

"One day I asked myself 'What is the purpose of a church?' Whether it is for people with or without disabilities, the message is the same—we must all be reborn in the Spirit. If I do my best to preach the Gospel and to love the members of my congregation, I can leave that problem to God."

Another question that Hong had to ask himself was what he should do if people expected that he had the gift of healing.

"Naturally I wish that I had that gift," he says, "but I don't, and that scared me." Hong notes that being cured and being healed are two different things, and Christians both with and without disabilities all seek the latter.

What he has discovered in his ministry with people with disabilities is that generally they know that they are not going to be cured, and they are less inclined to pray for it.

"Many accept their disabilities, and they do not make being cured the purpose of their lives," Hong explains. "They find meaning somewhere else." That "somewhere else" is in their relationship with God.

Hong has learned much from his parishioners and has integrated their philosophy into his ministry.

"I read the Bible and try to be obedient," he says. "I live for God, practice what I know, and leave the results to him."

As for Clara, now twenty-four years old, she is living in a group home for retarded children in Queens, New York.

"She is happy there," Hong says. "I see it in her face. They take her bowling and to the park and on other outings. And they teach her skills—physical and social. She is learning how to feed herself, how to be more independent. We feel that we made the right choice." ▮

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

A New Legacy at Princeton

I have the pleasure of announcing to our friends and alumni/ae the establishment of a Legacy Society at Princeton Seminary.

The Legacy Society joins the various previously established donor societies that acknowledge the annual support of our donors according to their levels of giving. However, there is a significant distinction: the Legacy Society is designed for those who have entered into a planned giving arrangement (life income plan) to benefit the Seminary and/or who have made formal provision for the Seminary in their will or estate plan during either the current or a prior year.

If you have made such a provision, I invite you to become a charter member of the Legacy Society. To demonstrate our gratitude in a special way for your generosity toward and support of the Seminary, those who respond by June 30, 1999, will be considered charter members. Please notify me if you wish to become a Legacy Society member and inform me of the arrangements you have made. (I will be back in touch with you for further details as may be appropriate.) Names of society members will be published each year in the Seminary's Annual Report of Donors.

A word about the name. Legacy Society is a name commonly used for such a society. However, it is a departure from the titles of the Seminary's other donor societies, each of which bears the name of a distinguished individual associated with the Seminary's past: Archibald Alexander, Samuel Miller, Charles Hodge, William Tennent, and Robert E. Speer. We are looking for another name for the Legacy Society and would be glad to hear your suggestions. We will announce the name that is ultimately chosen, as well as the individual who proposed it, and a mystery prize will also be awarded. Send us your ideas!

You may reach me at: telephone 609-497-7756 or toll free 800-622-6767, ext. 7756; email chase.hunt@ptsem.edu; fax 609-924-2973.

Gifts

This list includes gifts made between July 16 and October 30, 1998.

In Memory of

The Reverend Dr. Carlton C. Allen ('36B) to the Annual Fund
Dr. Donald Amick to the Scholarship Fund
Dr. Willis A. Baxter ('38B) to the Renovation of Miller Chapel
Ms. Shirley J. Bergmann to the Annual Fund
Mr. John H. Born Jr. to the Annual Fund
The Reverend Dr. Harry L. Bowlby ('04B) to the Annual Fund
Dr. Henry Seymour Brown ('00B) to the Annual Fund
The Reverend Dr. Edward James Caldwell ('38B) to the Annual Fund
Ms. Victoria Carstensen to the Annual Fund
Mr. Walter Carstensen to the Annual Fund
The Reverend Alexander T. Coyle ('30B) to the Alexander T. Coyle Memorial Scholarship Fund
The Reverend Dr. David L. Crawford ('47B) to the David Livingstone Crawford Memorial Scholarship Endowment Fund
Mrs. Ella A. Dabaghian to the Annual Fund
Mr. Joseph H. Dabaghian to the Annual Fund
Ms. Elizabeth W. Daisey to the Annual Fund
The Reverend Charles H. Davis ('41B) to the Annual Fund
The Reverend Albert G. Dezso ('46B) to the Annual Fund
Ms. Catherine P. Dilworth to the Annual Fund
Mr. Cliff Durell to the Annual Fund
Ms. Theresa Konya Dvorak to the Annual Fund
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
Ms. Joan M. Ferguson to the Scholarship Fund
The Reverend James L. Getaz Jr. ('49B) to the Annual Fund
The Reverend Dr. Leon W. Gibson ('59D) to the Annual Fund
The Reverend Dr. H. W. Haring (1893B) to the Annual Fund
The Reverend Dr. Seward Hiltner to the Seward Hiltner Collection
Mr. G. Frederick Hoffman to the G. Frederick Hoffman Scholarship Endowment Fund
Mr. Austin W. Hutchinson to the Scholarship Fund
The Reverend Dr. Merle S. Irwin ('43B) to the Annual Fund
Dr. Edward J. Jurji ('42B) to the Annual Fund
The Reverend Llewellyn Kemmerle ('43B) to the Annual Fund
The Reverend Dr. Howard T. Kuist to the Alumni/ae Roll Call
Mr. Richard H. Lackey Jr. to the Richard H. Lackey Jr. Memorial Scholarship Endowment Fund
The Reverend J. Arthur Lazell ('37B) to the Alumni/ae Roll Call
The Reverend L. Blaine Libbey Jr. ('63B) to the Annual Fund
Mr. John S. Linen to the Annual Fund
Mrs. Mary B. Linen to the Annual Fund
Mr. Frank Marsh to the Annual Fund
Mr. J. Andrew Marsh to the Annual Fund
Mrs. Merlena G. Matthews to the Annual Fund
The Reverend Dr. Thomas S. Mutch to the Annual Fund
The Reverend Dr. Robert Hamill Nassau (1859B) to the Annual Fund
The Reverend Dr. Warren W. Ost ('51B) to the Annual Fund

investing in ministry

George Krebbes: A Grateful Giver



photo: Chrissie Knight

For most people, September 24, 1998, was just another Thursday. Not so for George Krebbes who, with his wife, June, traveled 1,500 miles from Minocqua, Wisconsin, to make certain that he would be at Princeton Seminary on that particular day—the fiftieth anniversary of his arrival at PTS. He came to repay a debt.

Krebbes arrived in the United States from East Germany in 1948 weighing 116 pounds and draped in size forty-six pants.

"I looked like a clown," he says, his accent still bearing traces of his heritage. "I had lost everything. Everything. My possessions. My family. My country."

But he had not lost his faith, and it was truly by the grace of God that he survived the war. At one time a Russian prisoner of war, he had escaped through circumstances that can only be called "providential." For example, after days of hiding in the woods, famished, he stumbled on a can of peas on the forest floor. Those "peas of God" sustained him until he was able to find nourishment again. On another occasion, he was spared execution because he was holding his German New Testament, which he carried with him at all times.

With the assistance of the Lutheran World Federation and the World Council of Churches, Krebbes entered Princeton Seminary on a full scholarship in the fall of 1948 and moved into 302 Hodge Hall.

During the second week of October, he developed a severe toothache and went to see a local dentist who filled a number of cavities and extracted two of Krebbes's teeth over the course of six visits. Krebbes, who had virtually no spending money, was unable to pay the bill (a whopping $20!) and mentioned this to his roommate, John Wingerd.

"The next thing I knew," Krebbes recalls, "the fellows had taken up a collection for me. That has been on my mind all these years."

This past year, Krebbes consulted his own dentist in Minocqua and asked him what those same dental services would cost today. Krebbes took the sum that he was quoted and doubled it. When he returned to Princeton this past September, he brought with him a check in hand that he presented to Nancy Oliver Gray, vice president for seminary relations.

"This money," Krebbes qualifies, "is to be used for the specific purpose of helping a student from outside the United States meet a medical or dental emergency."

When asked what prompted him to travel 3,000 miles round-trip to make such a gesture, Krebbes smiles.

"Everyone at Princeton was so kind to me. It was the least that I could do."

The Reverend Howard E. Pusey ('52B) to the Annual Fund
The Reverend John Stephen Richardson ('67B) to the Alumni/ae Roll Call
Ms. Santina M. Schlotter to the Annual Fund
The Reverend Dr. Carlton J. Sieber ('41B) to the Annual Fund
The Reverend Dr. Frederick B. Speakman ('45B) to the Annual Fund
The Reverend Dr. Daniel C. Thomas ('44B) to the Daniel C. Thomas Internship Endowment Fund and to the Daniel C. Thomas Memorial Scholarship Endowment Fund
The Reverend Reinhardt Van Dyke ('38b) to the Annual Fund
Mr. Steven Warren Wilson ('90B) to the Scholarship Fund
Mr. C. Rodney Wyckoff to the Annual Fund

In Honor of

Dean James Franklin Armstrong ('54B) to the Alumni/ae Roll Call
Mr. Osmond Philip Breland to the Annual Fund
The Reverend Dr. Fred W. Cassell ('54B) to the Annual Fund
The Reverend Dr. William R. Dupree ('46B) to the International Students Scholarship Endowment Fund
The Reverend Dr. William R. Dupree ('46B) in honor of his birthday to the International Students Scholarship Endowment Fund
The Reverend Diane Jamison Fitch ('93B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Alumni/ae Roll Call
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
Mrs. Lola Kirkland to the Alumni/ae Roll Call
The Reverend Deborah Main Mansell to the Scholarship Fund
The Reverend Dr. Gerald S. Mills ('56B, '75D) to the Annual Fund
Ms. Lisa K. Nichols ('97B) to the Scholarship Fund
The Reverend Paul H. Pittman III ('89B) to the Annual Fund
Ms. Mary E. Rodgers ('98B) to the Scholarship Fund
The Reverend Robert E. Sanders ('55B) to the Annual Fund
The Reverend John William Slack ('14b) to the Annual Fund
Dr. David C. Stoker ('80B) to the Scholarship Fund
The Reverend Cynthia R. P. Strickler ('86B) to the Annual Fund

In Appreciation of

The Reverend Dr. Charles L. Bartow ('63B) to the Alumni/ae Roll Call
Mr. William Brower to the Alumni/ae Roll Call
The Reverend Dr. Fred W. Cassell ('54B) to the Annual Fund
Friendship to the Annual Fund
The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Dr. Kari Turner McClellan ('76B) to the Annual Fund
Ms. Sue Ellen Page to the Annual Fund
The Princeton Seminary Bulletin to the Alumni/ae Roll Call

investing in ministry

'Tis a Gift . . .

The Senior Class Legacy

One way that alumni/ae have traditionally shown their appreciation for Princeton Theological Seminary is through the Senior Class Gift. Initiated in 1976, class gifts were first established as ten-year projects toward which members of a class would pledge as part of the ARC (annual roll call). At the end of the decade, the funds accumulated were distributed to achieve the class goal.

Traditionally, the graduating class has determined its goal (or gift) by soliciting ideas for nomination from the senior class. The Graduation Committee narrows these nominations to four, which are then submitted to a class vote in late February. The nomination that receives the greatest number of votes becomes the class goal (or gift).

The Class of 1976, the inaugural class for this effort, collected more than $45,000, which was used for a one-time purchase of the handsome wood benches that are placed around campus and are used for classes, for conversation, or for quiet meditation.

A number of classes, including the Classes of 1979, 1981, 1982, and 1984, either created endowments for or gave contributions to the creation and operation of the Seminary day care center. Today the center provides quality care for the infants and preschool children of many students, faculty, and staff members.

Making a seminary education a possibility for others has also been of concern to graduates, and class gifts have specified supporting Third World and international students, Native Americans, African Americans, and Hispanic Americans.

The last class to sponsor a ten-year project was the Class of 1988, whose goal was to "provide an endowment for future students so they might receive financial assistance for professional counseling to help them cope with the enormous stresses associated with seminary education." Last year's graduating class, the Class of 1998, continued this project, adding to its goal that both students and their families would be eligible for counseling.

Since 1988, class gifts have been given in one lump sum and have gone toward the Relief Emergency Endowment Fund (1990-1995) "to help meet the crisis-generated expenses of members of the Princeton Seminary community"; The David Weadon Fund (1996), given in honor of the C. F. Seabrook Director of Music who died that year; and Seed Money for Ministry to Children (1997), in honor of the first year of a degree program in youth ministry.

Of course, classes can continue to give gifts to the Seminary as a group even if their original goals have been met. The Class of 1977, in conjunction with the Seminary's Center of Continuing Education, is sponsoring an event titled "Recovering the Sacred Center," which will be held from February 8 to February 11, 1999.

Paul writes in his letter to the Corinthians, "There are a variety of gifts, but the same Spirit." (NOAB, 1 Cor 12:4)

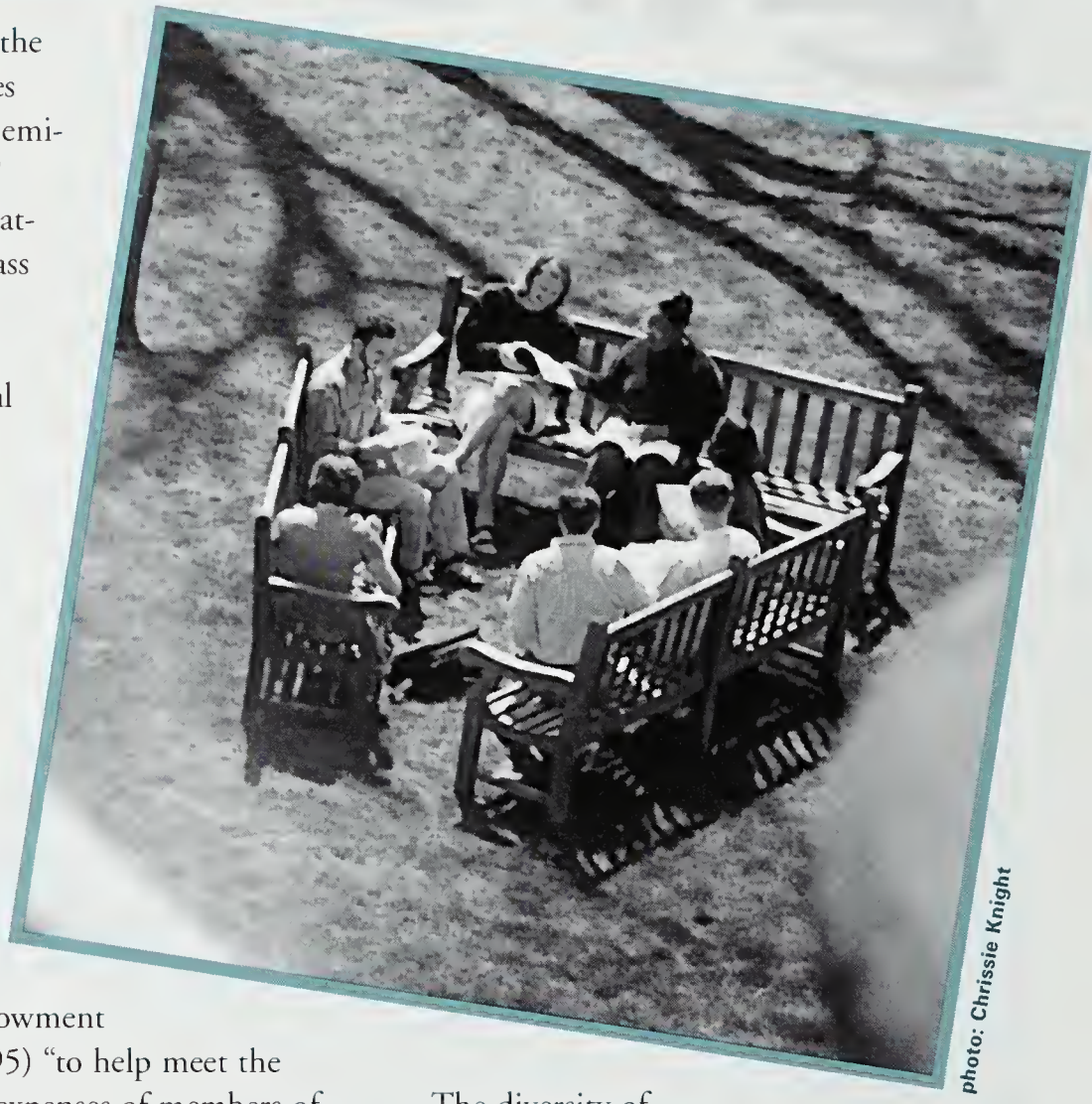


photo: Chrissie Knight

The diversity of class gifts reflects the unique character of each class while demonstrating the gratitude felt toward the Seminary by those who have passed through its doors. ▮

Annual Report Addendum

Grateful appreciation is expressed to Mr. Kenneth N. Meyer, who established a planned giving arrangement in support of the Seminary and whose name was inadvertently omitted from the Seminary's 1997 *Annual Report of Donors.*

Obituaries

• Paul Shepherd Van Dyke, 1918M

Paul S. Van Dyke died on March 30, 1998, at the age of one hundred five. Ordained by the PCUS Presbytery of Lafayette on June 4, 1918, he served as a missionary in Japan from 1921 to 1927. In 1930, he accepted a call as pastor of the First Presbyterian Church in Kerrville, TX, where he served until 1944. From 1944 to 1952, he was executive secretary of church extension for the Presbytery of Western Texas. In 1952, he accepted a call as pastor of Grace Presbyterian Church in Victoria, TX, where he served for six years before relocating to New Mexico. From 1958 to 1960, he served as pastor of the First Presbyterian Church in Ruidoso. After retiring, he supplied churches in Texas. He preached his last sermon on his ninetieth birthday. He is survived by one son, Paul; four daughters, Maud Jennings, Rebecca McCall, Louise Rausch, and Estes Van Dyke; twelve grandchildren; and sixteen great-grandchildren.

• Roswell Park Johnson, 1932B

R. Park Johnson died on June 14, 1998, at the age of ninety. He was ordained by the Presbytery of Chester on June 10, 1932. He served as pastor of Yeadon Presbyterian Church in Yeadon, PA, from 1932 to 1938, and as pastor of the Second Presbyterian Church in Kansas City, MO, from 1942 to 1950. From 1938 to 1940, he taught at Alborz College in Tehran, Iran; from 1941 to 1942, he taught at Hanover College in Indiana. From 1950 to 1972, he was the field representative of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church (USA) in Lebanon, Syria, Iraq, Iran, and Pakistan. He also served the Reformed Church in America's missions in the Persian Gulf and Iraq, and the United Church of Christ's missions in Syria and Iraq. He was active in forming the ecumenical mission in Afghanistan. After retirement in 1972, he served as a consultant for the Presbyterian Program Agency in New York, spending one year as a mission counselor in Nepal and another year in the New York office of the Vellore Christian Medical College in India. He is survived by his wife, Alice; three sons, Allen, Peter, and Lathrop; a daughter, Janet Gillies; eight grandchildren; and five great-grandchildren.

• Howard Benson Osborne, 1935B

Howard B. Osborne, a pastor and adventurer, died on June 30, 1998, following the removal of a kidney. He was eighty-seven years old. Ordained by the Presbytery of Kearney on June 6, 1935, he pastored a number of congregations in Nebraska including the First Presbyterian Church in Cozad, the First Presbyterian Church in Bridgeport, and Light Memorial Presbyterian Church in Sidney. From 1949 through 1963, he served as pastor of the First Presbyterian Church in Brookings, SD. Simultaneously, from 1949 until 1960, he was the director of the Westminster Foundation. From 1963 until 1970, he served as pastor of the First Presbyterian Church in Torrington, WY. From 1970 through 1976, he returned to Nebraska where he served as the pastor of the United Church of Christ Congregational Church in Hemingford and as the assistant pastor of the First Presbyterian Church in Alliance. Although he retired in 1976, he continued to be very active in the church—preaching, serving as interim minister, visiting people in the hospital, and continuing his education. His daughter Julia described him as "an insatiable reader, a very hard worker, a philosopher, a social activist, a world citizen, an environmentalist, and a person of great integrity. His life was his best sermon, and it was guided by the Sermon on the Mount." He planted and cared for more than 2,000 trees on the Nebraska land of his parents' homestead. At the age of eighty-five, he went wilderness trail riding in the mountains of northern New Mexico. Osborne was predeceased by his wife, Marjorie. He is survived by four daughters: Janet Prosser, Kathleen Vellenga, the Reverend Anita Cummings, and the Reverend Julia O. Christensen ('78B). Also surviving are eight grandchildren, two step grandchildren, five great-grandchildren, and one step-great-grandchild.

• Russell Wood Galloway, 1937B

Russell W. Galloway died on March 22, 1998, at the age of eighty-four. Ordained by the Presbytery of Newcastle on February 11, 1938, he served as pastor of Greenhill Presbyterian Church in Wilmington, DE, from 1938 to 1944. From 1944 to 1949, he was the associate pastor of the First Presbyterian Church in Indianapolis, IN; he then relocated to Middletown, OH, where he served as pastor of the First Presbyterian Church from 1949 to 1965. Under his pastorate, a church building was constructed and membership grew from 900 to 2,000. When he left Middletown for São Paulo, Brazil, he was given an award for outstanding citizenship by the city commission, which proclaimed October 18, 1965, Russell Galloway Day in Middletown. He then served for six years as pastor of Fellowship Community Church in Brazil. Upon returning from Brazil, he became pastor of Faith Presbyterian Church in Huber Heights, OH. He is survived by his wife, Jane; two sons, Richard and John; a daughter, Carol Lamberger; and grandchildren.

• William David Glenn, 1937B

William D. Glenn died on March 10, 1998, at the age of eighty-seven. Ordained by the Presbytery of Monmouth in July 1937, he served as pastor of two churches in New Jersey—Providence Presbyterian Church in Burlington, and Jacksonville Presbyterian Church in Jacksonville—from 1937 to 1942. From 1942 to 1944, he pastored Bennett Presbyterian Church in Luzerne, PA, and from 1946 to 1952 served as pastor of Hamilton Square Presbyterian Church in Hamilton Square, NJ. His final call before retiring in 1975 was as pastor of Community Presbyterian Church in Massapequa, NY. He is survived by a daughter, Elise Fleming, and a son, David.

• Herbert Claude Tweedie, 1941M

Herbert C. Tweedie died on January 9, 1998, at the age of eighty-two. A native of California, Tweedie was ordained by the Presbytery of Los Angeles on June 12, 1940, and served a number of churches

Obituaries

in his home state. From 1938 to 1940, he was assistant pastor of the First Presbyterian Church in San Rafael. In 1941, he became assistant pastor of the First Presbyterian Church in Santa Monica. During his time there, he met and married Marjorie Schlatter, then a student at UCLA. In 1943, he was called as pastor of Community Presbyterian Church of North Long Beach in Long Beach where he served until 1948. His next call was to Placentia Presbyterian Church in Placentia where he served as pastor until 1953. He then moved north to Roseville for four years as pastor of the First Presbyterian Church, and then to Daly City where he served as pastor of Broadmoor Presbyterian Church from 1957 until his retirement in 1979, after which he was made pastor emeritus. He continued to work in part-time ministries in both San Francisco and Oakland after his retirement. He is survived by his wife, Marjorie; his daughter, Penelope; his sons, Timothy and James; and seven grandchildren.

• Robert Samuel Graham, 1944B

Robert S. Graham died on February 8, 1998, at the age of seventy-eight. Ordained by the Presbytery of Lackawanna on February 1, 1944, he served as pastor of the First Presbyterian Church in Long Branch, NJ, from 1944 to 1950. He then served as the assistant pastor of the First Presbyterian Church in Birmingham, MI, from 1950 to 1961. Next, he accepted a call as pastor of the First Presbyterian Church in Ardmore, OK, where he served from 1961 to 1968 before relocating to northern California. In 1968 he accepted a position as field administrator for the Board of National Missions of the UPCUSA. When the Sacramento-based Sierra Mission Area was created in 1973, he was elected its executive and served in that capacity until his retirement in 1988. He is survived by his wife, Margie; two sons, Robert and James; and two daughters, Carol and Janet.

• Paul William Keppel, 1944B

Paul W. Keppel died on March 18, 1998, at the age of eighty-one. Ordained by the Presbytery of Philadelphia in June 1944, he served on the staff of Pine Street Presbyterian Church in Harrisburg, PA, that year. In 1944 he also accepted a call as pastor of Stella Presbyterian Church in Forty Fort, PA, where he served until 1952. He was the assistant pastor of Lansdowne Presbyterian Church from 1952 until 1954, when he became a chaplain at Byberry State Hospital in northeast Philadelphia where he served until 1958. For the next twenty years until his retirement in 1978, he taught in the Philadelphia public schools. In his retirement, he served as a volunteer at Lankenau and Haverford State Hospitals; he also participated in a group of Mainline Philadelphia Presbyterian clergy who met monthly. He was deeply concerned with the issue of homosexual people within the church and was a strong advocate of their rights. He felt deeply the denial of ordination to those who were active and open in their orientation.

• Donald William Ruth, 1944B

Donald W. Ruth died on March 5, 1998, at the age of seventy-nine. Ordained by the Presbytery of Jersey City on February 29, 1944, he served as pastor of the First Presbyterian Church in Jamaica, NY, from 1944 to 1955. He then relocated to Muskogee, OK, where he was pastor of the First Presbyterian Church from 1955 to 1968. His last pastorate was at Yale Avenue Presbyterian Church in Tulsa, OK, where, upon retirement, he was named pastor emeritus. He is survived by a son and a daughter.

• Hiram Keith Beebe 1945B

H. Keith Beebe, emeritus professor at Occidental College in California, died suddenly on July 13, 1998, at the age of seventy-seven. Ordained by the PCUSA on January 6, 1946, he served as youth pastor of Pasadena Presbyterian Church in Pasadena, CA, from 1946 to 1948. He then relocated to New Jersey where he served as assistant dean of the Princeton University Chapel from 1949 to 1954. In 1954, he began his teaching career at Occidental College, first as an assistant professor, then as an associate professor of religion, and finally as the David B. and Mary H. Gamble Professor of Religion. His career included a broad range of activities connected with his Old Testament studies, and he was widely recognized for his pivotal monograph on the domestication of the dromedary (camel). He participated in several archaeological expeditions in Jordan and Palestine and taught for two years at Beirut College for Women in Lebanon. He is survived by a daughter, Sarah Dooley; a son, Lawrence; five grandchildren; and his companion of twenty-five years, Anne Ogilvy.

• Blaine Myron Cedarholm 1945M

Blaine M. Cedarholm died on June 6, 1997, at the age of eighty-one. Ordained by the Baptist Church on May 3, 1943, he served as pastor of Lehigh Avenue Baptist Church in Philadelphia, PA, from 1943 to 1947. For the next two decades, he served the Conservative Baptist Association of America in Chicago, IL, first as an evangelist from 1947 to 1949, and then as the general director from 1949 to 1965. He then relocated to Owatonna, MN, where he served as president of Pillsbury Baptist Bible College from 1965 to 1968. In 1968, he became president of Maranatha Baptist Bible College in Watertown, WI. He is survived by his wife, Thelma.

• Edward William Diehl 1951B

Edward W. Diehl died on March 15, 1998, at the age of seventy-five. Ordained by the Presbytery of Sheldon Jackson on September 30, 1951, he served as pastor of Community Presbyterian Church in Plainview, MN, from 1951 to 1953. In 1953, he moved to Alaska to serve as a missionary to the Athabascan Indians under the auspices of the UPCUSA Board of National Missions. He then moved to Trenton, NJ, to train for institutional chaplaincy at New Jersey State Hospital and, later, to Waymart, PA, where he served as the first residential chaplain at Fairview State Hospital from 1958 to 1986. He also served as supply pastor for area churches. Before entering Princeton Seminary, he served in the Army Air Corps. During his service, he was a first lieutenant and a B-17 pilot in the 15th Air Corps. He flew fifty-two bombing missions over Germany, Yugoslavia, Italy, and North Africa, as well as several supply missions to the French partisan forces.

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He received, among other awards, the Distinguished Flying Cross, the American Campaign Medal, and the Victory Medal. He is survived by his wife, Helen; two sons, Daniel and Michael; a daughter, Melanie E. Fogel; and nine grandchildren.

• Neill Quinn Hamilton, 1951B, 1953M

Neill Q. Hamilton died on February 5, 1998, after a long career as a New Testament professor. He was seventy-two years old. Ordained by the Presbytery of Monongehela (UPCNA) on September 17, 1952, he then pursued his doctoral degree, which he received in 1956 from the University of Basel in Basel, Switzerland. During his teaching career, he served as a teaching fellow in homiletics at Princeton Seminary and a visiting professor at Tokyo Union Theological Seminary, where he conducted research into the relationship of Christianity to the culture of Japan. He then became a professor of New Testament at San Francisco Theological Seminary in San Anselmo, CA, and a member of the Graduate Theological Union in Berkeley, CA. He had assignments at Hebrew University in Jerusalem and at International Christian University in Japan. In 1972, he joined the faculty at Drew University in Madison, NJ, as a professor of New Testament. Upon his retirement in 1993, he was elected professor emeritus in New Testament. An author as well as a teacher, he published a number of books and articles, including *Maturing in the Christian Life: A Pastor's Guide* and *The Limits of Loyalty: An Exposition of Romans 13.* He is survived by his wife, Doris; three sons, Neill, Patrick, and Scott; and ten grandchildren.

• Jesse Evans Christman 1955B

Jesse E. Christman died on April 27, 1998, at the age of seventy. Ordained by the Presbytery of Morris and Orange on June 5, 1955, he served as minister of education for the First Presbyterian Church in Whittier, CA, from 1955 to 1957. From 1957 to 1962, he worked as an associate on the Ecorse Project, a Presbyterian industrial project in Detroit, MI. In 1962, he became associate director of the Detroit Industrial Mission, where he served until 1968; from 1968 to 1971 he was director of the National Industrial Mission. From 1972 to 1974, he was a partner in the Releasing Human Resources Association. In 1974, he relocated to Texas where he became a director of training and organization development in Texas City. He is survived by his wife, Rebecca.

• Sidney Robert Conger 1955B

Sidney R. Conger died on March 27, 1998, at the age of sixty-eight. Ordained by the Presbytery of Washington City on September 25, 1955, he served as the assistant pastor of Falls Church Presbyterian Church in Falls Church, VA, from 1955 to 1957. From 1957 to 1961, he was university pastor of the Westminster Foundation at the University of Maryland in College Park, MD. His last call was as pastor of Berwyn Presbyterian Church in Berwyn, MD, from which he retired in 1997. An interesting and multifaceted person, he won the Ted Mack Amateur Hour Contest with Dan Pendell ('55B) by pantomiming to Spike Jones's records. He is survived by his wife, Jeannette.

• Joyce Kirkman Lattin, 1955E

Joyce K. Lattin died on December 27, 1997, at the age of seventy-three. Commissioned as a Christian educator by the Presbytery of Philadelphia in April 1954, she had a long and productive career in education. From 1955 to 1958, she was the director of religious education at Central Presbyterian Church in Houston, TX. She then relocated to New York where she served first as director of religious education for the First Presbyterian Church in Mineola from 1958 to 1961, and later in the same position for the Old First Presbyterian Church in Huntington from 1961 to 1963. The following year, she moved to New Jersey where she taught in Haddonfield from 1963 to 1964 and in Mahwah from 1964 to 1965. Her last teaching position, which began in 1971, was in Spring Lake, NY. She is survived by her husband, Benton.

• Samuel Johnson Lindamood Jr. 1955B

Samuel J. Lindamood died on November 25, 1997, at the age of sixty-seven. He was ordained by the Presbytery of Southern Arizona and served as the assistant pastor of Mountain View Presbyterian Church in Tucson, AZ, from 1957 to 1961. In 1961, he accepted a call as pastor of Orangewood Presbyterian Church in Phoenix where he served until 1972. He then relocated to Piedmont, CA, where he began a pastorate at Community Presbyterian Church in 1972.

• Walter Dray Wagoner 1959M

Walter D. Wagoner died on May 7, 1998, at the age of seventy-nine. Ordained by the United Church of Christ New Haven Conference on January 25, 1945, he served as the assistant chaplain at Yale University in 1946 before relocating to Waterville, ME, where he was both the chaplain and an assistant professor at Colby College from 1947 to 1950. From 1950 to 1955, he was the chaplain at Northwestern University in Evanston, IL. In 1955, he became director of the Fund for Theological Education in Princeton, NJ, where he served until 1967. The following year he served as associate dean of the Graduate Theological Union in Berkeley, CA. From 1968 to 1973, he was director of the Boston Theological Institute in Boston, MA. In 1974, he accepted a call as senior pastor at Asylum Hill Congregational Church in Hartford, CT. In 1977, he founded Round Hill Community Church, a nondenominational congregation, in Greenwich, CT. He retired in 1987. Among his publications are *Bittersweet Grace,* a survey of religious satire; *The Seminary: Protestant and Catholic,* a study of American seminary preparation; and *Trespassing in Eden,* a third collection of his sermons. He is survived by his first wife, Mariana Parcells Wagoner; their son, Walter, and two daughters, Lynda Bogel and Diane Stewart; his second wife, Frances Frisbie Wagoner; nine grandchildren; and four great-grandchildren.

• Harold Joseph Stanton 1960B

Harold J. Stanton died on December 28, 1997, at the age of seventy-six. Ordained by the Presbytery of West Jersey on July 6, 1960, he served as pastor of Patterson Memorial Presbyterian Church in West Orange, NJ, from 1960 to 1982. He was a technical writer and office manager before coming to seminary. He was also

Obituaries

a member of the West Orange Rotary Club and is survived by his stepbrother, Harry H. Salem.

• Viggo Aronsen 1961M

Viggo Aronsen died on February 25, 1998, at the age of seventy-four. A native of Norway, he was ordained by the American Lutheran Church on May 30, 1951. From 1954 to 1956, he served as pastor of Salem Lutheran Church in Brooklyn, NY. From 1956 to 1960, he was pastor of Bethlehem Lutheran Church in Muskegon Heights, MI; at the same time, he was involved in radio ministry. In 1961, he accepted a call as pastor of Central Lutheran Church in Edgerton, WI, where he served until 1967. In 1967, he returned to radio ministry and accepted a call as pastor of United Lutheran Church in Red Wing, MN. He is survived by his wife, Betty L. Halverson.

• Laurence Arthur Brown Jr. 1962M

Laurence A. Brown died on November 21, 1997, at the age of sixty-seven. An M.Div. graduate of Fuller Seminary in Pasadena, CA, he was ordained by the Presbytery of Elizabeth on July 13, 1960. From 1960 to 1963, he served as the assistant pastor of the First Presbyterian Church in Plainfield, NJ. He next served as minister of education for Beverly Heights United Presbyterian Church in Mt. Lebanon, PA, from 1963 to 1965. He relocated to Nebraska where he served as the associate pastor of the First Presbyterian Church in Lincoln from 1965 to 1970. He is survived by his wife, Billie.

• LaVerne Robert Hallman 1964B

L. Robert Hallman, a Presbyterian minister and an educator, died on March 15, 1998, at the age of fifty-nine. Ordained by the Presbytery of Philadelphia on January 27, 1965, he held positions that included assistant pastorates at the First Presbyterian Church in Moorestown, NJ, the Lylesland Church of Scotland, in Paisley, Scotland, and Wallingford Presbyterian Church in Wallingford, PA. From 1969 to 1971, he served on the faculty of the Parkway Program in Philadelphia. Beginning in 1971, he lectured at numerous institutions including the University of Pennsylvania, Ursinus College, and Immaculata College. At the secondary school level, he served as assistant principal and social studies teacher at Penncrest High School in Delaware County, assistant principal at East Stroudsburg High School, assistant to the superintendent in the Stroudsburg Area School District, and assistant superintendent of the Dover Area School District. He is survived by his wife, Ruth Anne; his son, Heath; his daughter, Dana Van Slyke; and three grandchildren.

• Marion Paul Messineo, 1964B, 1966E

M. Paul Messineo died on September 27, 1997, at the age of fifty-seven. He was ordained by the Presbytery of Los Angeles on June 21, 1964. From 1964 to 1966, he served as the assistant pastor of Toms River Presbyterian Church in Toms River, NJ. He then relocated to Washington where he served as the assistant pastor of the Little Church on the Prairie in Tacoma from 1966 to 1969. In 1969, he accepted a call as pastor of Westminster Presbyterian Church in Burbank, CA, where he served until 1976, when he accepted a pastorate at the First Presbyterian Church in Lawrence, KS.

• Gilbert Jordan Horn, 1965B

Gilbert J. Horn died on January 25, 1998, at the age of fifty-seven. A native of Roanoke, VA, he was ordained by the Presbytery of Baltimore on June 10, 1965. His pastorates were in Pennsylvania, New Jersey, and Colorado. He was first called as the assistant pastor of Lower Providence Presbyterian Church in Norristown and then served as pastor of Deep Run Presbyterian Church in Perkaskie, both in suburban Philadelphia, PA. He was next called as pastor of the First Presbyterian Church in Whippany, NJ. For seven years, he was the director of the Colorado Council of Churches, which necessitated both interdenominational dialogue and environmental and racial awareness and education. He was instrumental in establishing an interfaith chapel at Denver International Airport, the first in the country to include Muslims as well as Christians and Jews. At the time of his death, he was serving as copastor of Montview Boulevard Presbyterian Church in Denver, CO. He is survived by his wife, Elizabeth, and three sons.

• Albert Paul Lee, 1968B

Albert Paul Lee died on November 22, 1997, at the age of seventy-five. Ordained by the Presbytery of North Florida on June 9, 1968, he was called to the McVeytown Presbyterian Church in McVeytown, PA, where he served as pastor from 1968 to 1970. He then accepted a call as pastor of the First Presbyterian Church in Lake Alfred, FL, where he served from 1970 to 1974. From 1974 to 1976, he served as pastor of Glenwood Presbyterian Church in Glenwood, FL, before going on study leave in 1977. He is survived by his wife, Doris, and his son, Thomas.

• Poulose Mar Poulose (Konikkara Antony Paulson) 1969M

Bishop Poulose Mar Poulose died on March 24, 1998, at the age of fifty-six. Born in Kerala, India, and ordained by the Church of the East in India on June 13, 1965, he served as rector of the Seminary of the Church of the East in Trichur in Kerala from 1967 to 1968. In 1968, he was installed as bishop in the Chaldean Syrian Church in Thrissur, South India. He also served as chairman of the W.S.C.F. in Geneva, Switzerland, and was involved in social activism.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Joseph Carter Swaim 1927b
John Clarence Talbot 1928b
Clair Archie Morrow 1930B
William Watters Darsie 1931b
Edward Scott Byers 1933B
Cecil Henry De Kraker 1934B
Merle Newcomer Young 1939M
Roger Burnham McShane 1942B
John Mordecai Humphreys 1944B
James Oscar Baird Jr. 1946b
Roger Albert Huber 1946B
Marvin Lee Jacobs 1950B
Eleanor Kirtland Calvin 1953G
Raul Clemente Pedraza 1958M
Donald Owen Collins 1970M
Murillo Abraham Bonaby 1973E, 1978p
Waymon David Carter 1975B
William D. Anderson 1986M

On Taking for Granted Things Granted

Robertson Davies and Annie Dillard alert us to its importance,
this distinction between a profession and professionalism.
Davis disturbs the architects, playwrights, clergy, journalists
who submerge the wondrously new into the usefully
predictable.
Dillard still notices the balanced peril of Mohegans skyscraping
6.0642 seconds above death, and she wonders at
easy preachers oblivious to the danger they proclaim.

No time for the seriously, mortally wounding professionalists,
those for whom things indifferent are equally essential,
those who joke away the few things worth fighting for.
Jaded masters mistresses of the score
with conditioned nonchalance they hit all the notes,
yet miss the silenting pathos for mad Lucia.
All their gall is congealed into three parts:
gravel ignominious, sedentary, metaphoric.

But time abounds and overflows for those whose profession
is their call, so subject to their subject that excellence
in caring cared for is second nature new creation.
Their sure foundation the super hanc rock of petrine stratum
against which no hellish gates prevail.
With delightsome freedom they profess the few essentials
and Sarah laughs about what amounts not to a hill of
beings.

These two opposed variants of profession divide on
the what and who and how of taking for granted.
The geniuses of skilled tedium take nothing for granted,
but deserve and merit and earn and are praised by their ilk.
The unlearned untaught wonder at all the granted to be taken
freely,
all ordinary meaners of penultimate grace:
plowers of walks for professorial gait,
pruners of azalea for May fire,
preparers of cornucopia for a thousand tastes,
friends who admonish and excite,
students who study and teachers ditto,
the matter-of-factors keeping stacks open roofs closed,
keepers of instruments well strung and pay checks good,
the amen cornerers and the lifters of the weight of sin,
the bandagers and kissers of scraped knees,
the young repaired kissed to run the race set before them,
the sore-backed gleaners who keep Cinco de Mayo year
round.

It is meet, right, and our bounden duty that we should
at all times and in all places give thanks and so forth,
But especially do we thank thee that thou of thy tender mercy
didst send thine only begotten and so forth
Enmangered pantokrator, the impoverished one by whom we are
enriched, the light to lighten the gentiles.
So lighten up, le roy is at hand lifting the gates,
lighten up, luster and say grace
To this honoring ribald band, and ask
of them the further gift:
Help us uncharacteristically retiring types
to remember to keep the extended sabbatical wholly given. ▮



E. David Willis, the Seminary's Charles Hodge Professor of Systematic Theology Emeritus, presented this poem at the Retirement Dinner held at the Seminary on Friday, May 8, 1998.

con ed calendar

Areas

- Spiritual Growth
- Leadership Development
- Vital Congregations
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

January

7–8	Theological Studies	**Christianity and Culture** Brian K. Blount, Richard K. Fenn
11–13	Leadership Development	**Dusting Off Your Greek** A. K. M. Adam
13–15	Theological Studies	**The Fate of Place in the Bible** William P. Brown
20	Theological Studies	**Theology through Sermons: Barth and Tillich** George Hunsinger
22	Vital Congregations	**Developing and Evaluating Models of Small Group Ministry** Janet L. Weathers
27	Theological Studies	**The Ethics of Cloning** Nancy J. Duff, Shirley M. Tilghman
28–29	Leadership Development	**Narrative Preaching: What It Is and How to Do It** Eugene Lowry

February

1–5	Leadership Development	**Managing Conflict in Churches** Margaret E. Bruehl
1–5	Vital Congregations	**Leading Church Revitalization** Roy W. Pneuman
8–11	Spiritual Growth, Vital Congregations	**Recovering the Sacred Center** Howard E. Friend
9–12	Vital Congregations, Leadership Development	**Ministering to the Emotional Needs of Congregations** John C. Talbot
11–12	Leadership Development	**Preaching the Whole Counsel of God** Cleo J. LaRue Jr., Clifford Eugene McLain

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